THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE recent death of Dr. Sigmund Freud has called forth appreciations of his greatness and originality from psychological thinkers of all schools. Nor is it surprising that his name fills a large place in recent works on the Psychology of Religion, despite his negative attitude towards religion. Two such works have appeared very recently. A review of one, *Religion and the Growing Mind*, will be found in another column. In that work Dr. Basil A. YEAXLEE has much to say both on the positive merits and the defects and limitations (as these appear to him) of the Freudian psychology.

The other work to which we refer is Dr. Sydney Herbert MELLONE'S *The Bearings of Psychology on Religion* (Blackwell; 12s. 6d. net). We are not sure that the author is altogether happy in his title. The book might be better entitled, 'Studies in the History and Psychology of Religion.' For it falls into two distinct parts.

The first part virtually consists of studies in the religions of Primitive Peoples, the Ancient Greeks, the Ancient Romans, and Ancient Israel, with an account of the dissolution of the Græco-Roman Paganism. They are interesting and up-to-date studies, and we are grateful for them. The second part is psychological rather than historical, as the titles of the chapters indicate: The Unconscious Mind; The Religion of the Child and of the Adolescent; Conversion and Revivals; Religious Experience, Mysticism, and Faith; Symbolism in Religion.

To the first of these later chapters, that on The Unconscious Mind, we would here direct attention. For the subject is closely associated with the psychological discoveries of Dr. Sigmund Freud. Not that Freud was the first to use the conception of the unconscious mind. Leibniz and Von Hartmann made use of it in the context of speculative philosophy. William James employed it in the context of the psychology of religion, finding in it a clue to a constructive explanation of the varieties of religious experience.

But the results of the psychological theories of the unconscious put forward by Freud and his school have been, in relation to religion, mainly negative and destructive; and it is Dr. MELLONE'S contention that the theories in question are speculations, not demonstrated facts. This contention he would support with reference to the work of Freud himself.

Reminding us that Freud generalizes from a wide experience of treatment of pathological mental conditions, he draws attention to the postulates on which Psycho-analysis rests. They are (1) that the most fundamental impulsive forces in human

life are certain instincts or 'drives' whose primary seat is in the unconscious; (2) that the conflicts of these drives, among themselves, and with the acquired tendencies of the conscious mind, lead to 'repressions' which create 'complexes,' mostly of an injurious character; and (3) that the most prominent and powerful of these drives are sexual. Though in his later writings Freud modified his view of the unconscious mind, the doctrine of 'infantile sexuality,' with its centre in the 'Œdipus Complex,' is uncompromisingly maintained.

We must not pause to consider Dr. MELLONE's comments on these three postulates. It may suffice to say that while acknowledging the value of the doctrine of 'repression,' he rejects the theory of 'infantile sexuality' as a wrong interpretation of the facts. We hasten to his final point, that the over-emphasis in Freud on the pathological leads to failure to understand religious experience.

In his work 'The Future of an Illusion' Freud claims that Psycho-analysis has 'traced the origin of religion to the helplessness of childhood, and its content to the persistence of the wishes and needs of childhood into maturity.' He sees clearly and feels deeply, as Dr. MELLONE allows, the enigma of human frustration. But his argument virtually is that because human nature naturally forms religious beliefs, therefore religious beliefs are illusory. That is surely a fallacious argument. The same argument would with equal cogency lead to the conclusion that all science is illusory.

'Finally, we observe that the author appears to have in view only the external (the ceremonial and traditional) elements in religion. He completely ignores the higher elements, such as disinterested altruism, creative vision, personal idealism, intuitive valuations. A friendly critic of Psycho-analysis has said that in this book Freud does not attempt to explain *religion* but only that "superstitious mixture of selfishness, credulity, and cowardice miscalled religion."'

In his remarkable book *Love for a Country: Contemplations and Conversations* (reviewed in another column) Mr. Rom LANDAU devotes a considerable section to religion and the Church in Britain. It is headed 'Religion on Trial.' Mr. LANDAU is himself a deeply religious man. He is the author of 'God is My Adventure.' And his attitude to the Church is definitely sympathetic. He appreciates the great work it is doing. He does not undervalue the influence and competence of its leaders. But his aim is to find and state the facts of the religious situation, and this aim he pursues 'without fear or favour' in his book.

It is interesting to find him beginning his survey with an assertion that there is in this country a definite religious awakening. This he attributes partly to a widespread recognition of the value of liberty, a recognition due to the muzzling of freedom in other countries; and partly to a strong reaction against materialism. The men who have had a predominant influence on Western thought in the last fifty years are Darwin, Nietzsche, and Marx. In their different ways each of them preached the sanctity of matter. Darwin's 'essential materialism' was the basis of evolution. Nietzsche's materialism was that of individual power. Marx's 'social materialism' was the root of Communist doctrine.

The true heroes of this period became the scientists, inventors, industrialists, financiers, and the various political doctrinaires. For the things of the Spirit little room was left. Then came the years of war. Science lent its full support to the slaughtering, politicians failed to create peace, and economists material stability. Is it to be wondered at that people's faith in materialistic philosophies was shaken? Slowly individual men and women are beginning to turn to the supernatural forces as implied in the idea of God, and to acknowledge a morality rooted in theism. Many of those who formerly would have turned to science look for guidance to religion. Can the churches provide such guidance?

Before an answer can be given the attitude of the churches to various important matters must be examined. Because what we find to-day is the paradoxical situation of a growing religious urge on the one hand and a declining influence of the churches on the other. Both the foundation and the weapons of the Church are spiritual. And yet for the last fifty years or so the Church has often acted as if she were ashamed of her spiritual character.

And this is Mr. LANDAU's first criticism, that, instead of relying on what are her especial prerogatives—the power of the Spirit, the power of faith, miracle—she has tried to arm herself with the weapons of materialism. Intellectual and semi-scientific explanations have been given to explain away miracle. But if we deny the miracle we deny Christianity. The whole of Christianity is a miracle. Christ's entire life as well as His resurrection are miracles. Only by acknowledging the miraculous quality of Christianity are we able to place ourselves within the magic sphere in which miracles take place. The business of the Church is not to explain a miracle away but to do the opposite and emphasize the fact that no rational science can explain the mysterious ways through which the Deity can manifest itself, and that miracles belong to the sphere of the Spirit and not to the one limited by reason.

Passing over lesser matters we note next a very practical point. In religion, as in everything else, advice has creative power if it is born of practical experience and supported by a living example. But Mr. LANDAU thinks that many of the Church leaders lead lives which are too far removed from the ordinary economic, social, sexual, and other problems of those whom they are in a position to lead to afford opportunities for first-hand knowledge of those problems.

This applies to two things. First to the position of dignitaries which removes the holders from some of the spiritual sources of religion. 'Only a genius or a saint can remain unaffected by the distorting influence of rank.' Do not the real answers to the questions which perturb the nation reveal themselves in tranquil meditation and to those who lead lives of simplicity and humility?'

But this aloofness is created also by the over-organization of the churches that burdens the members of the clergy themselves. Bishop Gore wrote once: 'This is an awful mind- and soul-destroying life. I really do not know how to live it. The arrears of important work accumulate and crush.' The Archbishop of Canterbury complained on one occasion that he had no time to read anything but minutes and reports. And Mr. LANDAU, who quotes this, adds that if the head of the nation's chief spiritual organization has no time to read the books in which the genius of the nation finds its most articulate expression, there is something wrong in the structure of that organization. Almost every bishop, dean, canon complains of the burden of organization which undermines the spiritual side of his work.

In one of the commonest forms of criticism of the Church Mr. LANDAU partly concurs. Many Christians with a strong sense of social justice feel unable to collaborate with the Church because she appears to them to identify herself more with those in power than with people in real need of her support. This applies not only to the dire poverty and social injustice at home but to the terrible conditions in many of the country's colonial possessions. The examples cited are West Africa and Jamaica, where the native population has been dwindling through exploitation and tuberculosis while the representatives of the powers-that-be were enriching themselves. Is it not true that, while the gravest social evils persist among us, the Church pursues its way, placid and unalarmed, and absorbed in things that are of small importance? So Mr. LANDAU suggests.

We go deeper when we visit the Dean of St. Paul's with Mr. LANDAU. 'What would you consider the reasons for the decline of the spiritual influence of the Church?' he was asked. And Dr.

Matthews replied: 'The main reason, in so far as it is a fact, is that many people feel uncertain about the foundation truth of religion, *i.e.* belief in God. I think it is probably due to the fact that there seems to be a contradiction between what they learn at school and the manner in which religion is often presented by the Church. It is of great importance that the fundamental truths of Christianity should be re-stated in such a manner as to make them harmonize with the standpoint of people more or less educated on modern scientific lines.'

Dean Matthews, with his usual insight, put his finger at this point on a real difficulty. One of the great obstacles to the Church's success in thus 'modernizing' her message, is, he said, that the Church, like all other ancient institutions, has to carry a large number of very conservative and even reactionary people, who are afraid of anything that seems at all novel. And also, the Church has an obligation to the past. We must not forget the claims of tradition and traditional ways of acting in a religious organization. The religious experience of the past has been expressed in doctrines, forms of worship and liturgy. These must be modified with great care, so that the eternally valuable elements in them are not lost.

We have summarized the main points of Mr. LANDAU'S criticism of the Church. And perhaps we could not end this account better than by emphasizing Dr. Matthews' caveat, suggested in his words, 'in so far as the decline of the spiritual influence of the Church is a fact.' Dr. Matthews thinks that the efforts which are being made by and in the Church to meet the modern situation have not received sufficient notice by those who blame the Church for not realizing the condition of the modern world. He cites utterances of Church leaders, and the recent Report of the Archbishop's Commission on Doctrine in the Church of England, as well as the Conferences at Oxford on Church, Community, and State. And he concludes: 'Thus I feel that, though there is much to depress us in the condition of the Church and its relation with the mass of the people, it would be quite untrue to say there are no hopeful movements, and I think that the Church will come out of the present crisis stronger than before, always assuming that we have courage to act on our belief in the power of the Holy Spirit.'

A book has recently been published which deserves, and indeed has already begun to receive, the attention of Christian thinkers. Its title is *On to Orthodoxy*, by Mr. D. R. DAVIES (Hodder and Stoughton; 6s. net).

Its purpose is, in the writer's words, 'to give a plain record of how one man, a Modernist, a Humanist, suffered shipwreck in the disasters of modern life; and, further, of how he has gained security of mind and peace of soul.' It should be understood, however, that the book is much more than this. It is not predominantly autobiographical. It is in the main a formidable and impassioned attack on the liberal theology of the nineteenth century, which was in great measure a surrender to the dominant secularist mentality of the age and which would have robbed Christianity of its transcendent significance.

The writer, it can readily be gathered, is essentially an enthusiast, holding his beliefs with passionate conviction and liable to profound fluctuations of feeling. Brought up in conditions of wretched poverty he was set to work in a South Wales coal pit before he was thirteen. He early became an ardent socialist and preacher of a social gospel. He practically identified Socialism with the Kingdom of God, and believed—so ran the promise of Christian Liberalism—that by working for society he could achieve personal fulfilment and happiness. The result was a growing disillusionment. 'My own personal difficulties remained—my spiritual nostalgia, my disintegration, my weaknesses and inconsistencies, my consciousness of futility. Always I returned to the rock-bottom of an inner, personal dissatisfaction.'

The tragedy of the last war brought this disillusionment to a head. It caught Liberal Christianity unawares. It was an event the possibility of which had not been provided for in the current view of things. 'It broke in on it like a gangster in a drawing-room full of old maids sipping their afternoon tea. It took the lid off that human nature of supposed fundamental goodness, and there emerged something which could not be squared with the roseate dream of an inevitable progress into perfection.' For a time the writer took refuge in Pacifism, but presently he came to see that Pacifism also is based upon the 'humanist illusion that it is possible to convince men in the mass of the iniquity of war, and that a different behaviour will follow from an argument.' In short, Pacifism is not sufficiently tragic in its view of human nature; it rests on the assumption that man is fundamentally a rational being.

Modernism has had serious consequences in deflecting Christian thought into wrong channels. For one thing it is based on a false estimate of human nature. It has developed a tendency to idealize human nature, and in consequence to deny or minimize the reality and power of sin. 'The idea that there was in human nature an element of deliberate defiance and rebellion against God, against the good, fell out of the scheme of modern life.' This has led to a very superficial view of the character and seriousness of the social problem. It has failed to fathom its depths and enormity, creating the illusion that a change of environment would bring about a fundamental change in human nature. 'Changed conditions will most certainly contribute to historic development, and are most necessary. But they will not root out the sin of man.'

Modernism also fostered the idea that the Kingdom of God could find its fulfilment within the realms of history. 'Man is evolving. From the slime he has climbed to civilization. Along the same road he will come to super-civilization, and after a further trek he will finally land in the Kingdom of God.' This comes to mean in practice that the New Testament teaching of the Kingdom has been emptied of its other-worldly content. The emphasis laid on achievement in this world has tended to rule out all thought of another world. Indeed, the promise of a life to come has been scoffed at as dope, and scornfully rejected as the enemy of social progress.

Another result has been the practical denial of the uniqueness of Christianity. 'The whole concept of an "Absolute" of any kind in history is an offence, a rock of stumbling to the modern mind. To a world which has been educated to believe that *everything* is relative and in flux, the idea that there can be in history something which is itself not conditioned by historic processes, nor arisen out of them, is almost inconceivable, just as the Cross was inconceivable by the Greek mind. It is a contradiction and an irrationality.' Hence the tendency was strong to see in Jesus only a product, it might be the finest product, of human development. Parallels to His teaching were diligently sought for, and their production—for they could be discovered in plenty—was taken as evidence that there was no generic difference between Jesus and other great teachers of mankind.

A further charge against Modernism is that it has intensified the secularization of life and thought. In previous ages men, for all their corruptions, kept alive the element of an over-ruling sanction in human life. The consciousness of the supernatural and of man's subordination to it was quick and powerful in men's minds. 'But with the Renaissance and the rise of modern philosophy, there emerged the idea of man's sovereignty, and history became self-contained. This life was gradually transformed into an arena for the achievement of perfection.' Thus, when the absolute claim of Christianity was denied and the supernatural thrust into the background of human thought, there remained no effective check upon the natural arrogance and pride of collective man. He came to regard himself as the measure of all things, the arbiter of his own destiny. Intoxicated with his own power and achievements he wildly dreamed

that no limits have been set by the Universe to what he may do and what he may in his own strength become.

The tragedy of the last war dealt a fatal blow to this naturalistic optimism, and the events that have followed the war have only tended to complete the ruin. Nobody wanted war, yet all the nations have gone on preparing for war on a more gigantic scale than ever. Everybody is acutely aware of the insanity of piling up armaments, yet war has again been forced upon the world. 'What deep fatality is it that drives society to an unwanted destruction? Why is society cursed by some Satanic impotence? To these questions Humanism can give no answer.'

The only answer which seems to be adequate is given in the Biblical doctrine of sin. There is something profoundly wrong with human nature. There is something in the heart of man which is at enmity with God and goodness. Human nature is not essentially pure and wholesome, but is tainted by an all-pervasive corruption. 'In our loftiest idealism, the devil finds some footing. Man is something similar to the lotus flower. Its petals, which are so tender and beautiful, lie open to the sun; its roots are in the slime. Man can be credited with wonderful and beautiful artistic and spiritual creation: literature, art, philosophy! But be they ever so beautiful, their roots are in the slime of sin.' Therefore Browning was right when he declared that Christianity—

> launched its dart at the head of a lie,
> Taught original sin, the corruption of man's heart.

The writer, while vehemently urging the necessity of preaching this doctrine of original sin, represents it as being different from the doctrine of 'total depravity.' But this is simply because he, like so many others, does not understand what total depravity means. It is not, and never was, an assertion that human nature had no redeeming feature, but only that all man's faculties without exception have suffered from the taint of sin. In the writer's own words, 'Man's devil accompanies him to whatever secret shrine at which he offers up his adoration and worship.' Nobody expressed a higher appreciation than Calvin did of man's wonderful artistic and spiritual creations.

We cannot follow the writer into the more positive exposition of the Christian faith which he has regained. He lays the greatest stress on recovering the other-worldly point of view. Life must be seen and interpreted in the light of eternity. 'I do not think it is a matter without significance that a period of serious Church decline coincided with the greatest neglect of eschatology. . . . I am convinced that a re-emergence of eschatology is the greatest need of our world to-day. The collapse of the humanist theory of progress makes the need for eschatology most urgent.'

Readers will no doubt differ upon various points of doctrine, but there can be no doubt that this is a book deserving to be read and pondered. Besides being an interesting and valuable record of spiritual experience, it is a fearless and upstanding challenge to the spirit of the age.

Constructive Theology.

II. Incarnation.

By the Reverend Harold Roberts, M.A., Ph.D., Wesley College, Leeds.

In recent years, many attempts have been made to bring Christianity down to earth and thus to make it intelligible to the plain man. The motive is commendable but, somehow, in the course of the descent, Christianity as the distinctive revelation of God's redeeming love in the person of Jesus Christ seems to disappear. While the personality of Jesus is regarded as central and His lordship affirmed over the whole realm of human life, there is a disposition to ignore or even to deny His divinity. The term may be retained but the meaning attached to it plainly indicates the surrender of the Catholic doctrine of the Incarnation. A humanitarian portrait of Jesus is presented to us which is, in some ways, not unattractive. There can be little doubt that Christological controversies have tended to obscure the realism of the gospel story and to lend colour to the popular view that they are more concerned with the abstractions of metaphysics than with the actualities of Christian experience. The 'Liberal' portrait of Jesus is stripped of all ecclesiastical trappings. Jesus stands before us as a man who by reason of His moral obedience and spiritual insight attained a level of excellence that entitles Him to rank as Divine. In His passion for righteousness and in the undiscriminating love for His fellow-men which did not stop short of the supreme sacrifice of the Cross, we have a picture of God Himself. Jesus has the value of God and it is unlikely that a nobler expression of the Divine character will ever be given to the world. In this sense, the revelation of God in Christ may claim finality. Thus there is no need for us to be preoccupied with the intricacies of the Chalcedonian formula or with such questions as the Virgin Birth, the Miracles, the Atonement, and the Resurrection. All our energies can now be directed towards the establishment of a new order inspired by the moral and spiritual influence of Christ.

While this interpretation of Jesus has brought comfort and illumination to many minds it cannot be reconciled with the witness of the Church nor can it serve as a basis for the Lordship of Christ. If it proved to be true, Christianity would be emptied of its distinctive character and universal appeal. The essence of the Christian Faith lies not in the affirmation that God is Love but that God, Who is Love, Himself entered into human life in the person of Jesus Christ and took action for the redemption of the world. In Jesus, as Dr. Rawlinson has put it, we have to do with a Divine Being who became human not with a human being who was deified. Jesus Christ is the Word, the self-expression of God who took flesh and dwelt among us. He comes into history from beyond history, bearing the authority which belongs to God alone. He has the value of God because He is Divine. We can mean nothing less than this when we affirm our faith in the Incarnation. Explanations of the fact of the Incarnation may vary according to the concepts available in different ages, and the Church would be misguided if it sought to impose an authoritative interpretation upon its members. What the Church cannot surrender without disowning its inheritance is faith in the Incarnation as a fact, that is, the conviction that the eternal Son of God was made flesh in the person of Jesus Christ, who is both God and Man.

In the sequel we shall seek to consider this doctrine in the light of the witness of the Church and then proceed to indicate some of its implications.

I. The Church has embodied its faith in three main forms: the New Testament writings; creeds and formularies; the life and experience of Christian believers. It is important to observe that the doctrine of the Incarnation is to be traced beyond the creeds, St. Paul and St. John, to the consciousness of Jesus Himself. We recall the titles which our Lord adopts for Himself, His sense of a unique relationship to God, the absolute demands which He makes upon men, the assumption that He is the pivot of human history, the arbiter of human destiny, and the instrument of human redemption.

He comes proclaiming the gospel of the Kingdom, but unlike the prophets He proclaims the Kingdom as already present in Himself. There is a sense in which it can be said that the Rule of God is always present since it is eternal. Its reality is not dependent upon human response, and its authority cannot be impaired by man's disobedience. But it is in another sense that our Lord conceives of the Kingdom as being already present. He believed that in His own person and work the Kingdom had indeed come. There is little doubt that He conceived Himself to be God's Messiah called to offer to men the blessings of the Divine Rule and to enter upon the kingship which He was to receive from his Father by treading the path of humiliation and death. He moulds His life and teaching in such a way as to enable men to accept the gift that He brings. The Cross was not the condition of the coming of the Kingdom but the redemptive agency of the Kingdom which had already come in the person of the Messiah. These and other claims presuppose that He who made them—without, incidentally, any trace of self-consciousness—believed Himself to be one with God in being as well as in purpose. The Jesus of history is not a Divinely-inspired prophet. He stands before us as the fulfilment of Old Testament prophecies, the Divine Agent of God's Rule which brings deliverance from the power of evil, the forgiveness of sins and eternal life, the Redeemer who voluntarily dies upon the Cross in obedience to the Will of God, the Risen Lord who robs death itself of its ancient victories. This estimate of Jesus formed the basis of early Christian preaching which lived on, as Professor Dodd has so convincingly demonstrated, in the writings of St. Paul and St. John. The New Testament documents as a whole, while providing a variety of theological interpretation, have an unquestionable unity derived from the common conviction that in the person, words, and works of Jesus, the living God entered into human history for us men and for our salvation.

It is this conviction that we find enshrined in the creeds. The authority of the creeds rests upon the fact that they express the faith of the Christian community. They are concerned not with the intellectual defence of Christianity but with the relation of the facts of the Divine Revelation in Christ to spiritual experience. What is commonly called the Nicene Creed represents the Faith of Nicæa. Although the phrase 'of one substance with the Father' has encouraged the fallacy that the creeds deal with Greek philosophy rather than with the simplicities of the gospel, the Nicene Council sought in point of fact to state, as plainly as limitations of language allow, the central belief of the New Testament in the Incarnation of our Lord. 'The Nicene Council,' wrote Canon Liddon in his Bampton Lectures, 'did not vote a new honour to Jesus Christ which He had not before possessed; it defined more clearly the original and unalterable bases of the supreme place which from the days of the Apostles He had held in the thought and heart, in the speculative and active life of Christendom.'

When we turn to Christian experience, the same testimony is borne to the person and place of Christ. The argument from experience needs to be employed with due discrimination and must not be exposed to a strain which it is unable to bear. There can, however, be no room for dispute that Christian experience is grounded not in devotion to an idealist or a prophet but in personal faith in Jesus Christ as Redeemer and Lord. We make much of the varieties of Christian experience, so much indeed that we are led to wonder whether Christianity has any distinctive characteristics. The varieties, however, are by no means as numerous as advertised and the differences between them are less marked than is commonly supposed. Whatever divergencies of temperament, education, or ritual may exist among Christians, Christian experience throughout the ages is marked by a relationship to Christ which can only be described as adoration. For the Christian, fellowship with Christ is itself fellowship with God. The effects of this experience are seen in the consciousness of sins forgiven, a sense of sonship that presupposes a new conception of God and a new valuation of man, a fellowship that is all-pervasive, in which divisions based upon sex, economic status and racial bitterness are done away, and a manifestation of supernatural power which is triumphant over evil in all its forms. It is also noteworthy that in the higher reaches of Christian experience Christ is not left behind. On the contrary, He comes to mean more and more

according to the measure of our faith and obedience. The Christian experience is conditioned by belief in the Godhead of Christ. Its emergence cannot be explained apart from the historic Christ, and no conception of His person is adequate which fails to account for the transformation which Christ has wrought in the lives of believers. He has done and is doing what God alone can do.

II. We may now consider the bearing of the witness of the Church to the Incarnation in the inter-related forms outlined above upon (*a*) Thought, (*b*) Non-Christian religions, (*c*) Social needs.

(a) *Thought.* The old and odd distinction between natural and revealed religion which presupposed that the content of revelation had no significance for the philosopher can no longer be maintained. If it is the task of philosophy to interpret human experience as a whole, it is obvious that Christian experience, when duly sifted and systematized, must be taken into account. Indeed, it may be found that the doctrine of Incarnation, which, as we have seen, constitutes the basis of that experience, provides the clue to reality. There is a marked tendency among philosophers who attach supreme importance to values to accept the theistic hypothesis. Values presuppose personality and ultimately a Supreme Personality as their ground. We would submit, however, that a theistic view which finds no room for the Incarnation cannot offer a permanent resting-place for thought. If the ground of the universe is held to be a Supreme Being whose nature is Love, there is no difficulty in supposing that He would reveal Himself to man. The idea of revelation, it is true, raises many formidable issues chief among which is the relation between eternity and time, the infinite and the finite. The latter issue, however, has to be faced not only by Christology but by theism, which, by its doctrine of creation and its emphasis upon the twin aspects of transcendence and immanence, presupposes the possibility of general revelation. On the other hand, the idea of a special revelation appears to awaken grave misgivings. And yet, if God is Love, should we not expect that He would enter directly into human life and at the earliest possible moment unveil unambiguously His purpose so that men might live in its light and by its power. Love cannot stop short of self-revelation and its characteristic medium is personality. Indeed, Divine love cannot be adequately expressed in a doctrine or a philosophy. It looks for its manifestation to One who is Himself Divine and is able to reveal its hidden secret within the context of the finite and the historical. The absence of the Incarnation—the act by which God Himself became man—would constitute a serious problem for those who wrestle seriously with the belief that God is Love.

To admit the theoretical possibility or even probability of the Incarnation does not mean that no problems of major importance remain. The question of the relation of the divine and human in the person of the Incarnate is inescapable, and it commands attention in any discussion, however brief, of the bearing of the Incarnation on thought. It is plain that we cannot explain away either the Godhead or the manhood of Christ. The Christological controversies of the past may not have yielded many fruitful results but they have at least reminded us of the danger of ignoring facts in the interests of a spurious simplicity. What is more important, they have kept those facts before us. The Chalcedonian formula, which affirms the facts without interpreting them, declares that in Christ there were two natures in one person. In non-technical language, this signifies that the experience of Jesus was nothing less than the experience of God Himself. We are not thereby committed to the idea of a dual personality in the Incarnate or to the theory of an impersonal human nature with God as its subject or centre. There were in the Incarnate two impulses or energies—the human and the divine—but their relation was such as to constitute a complete unity. Jesus did not act here as God and there as man. All His actions were governed by the Will of God. Hence we may say that the unity implied by the phrase 'Two natures in one Person' was a unity of Will. The Will of Jesus of Nazareth was the Will of God. What, then, on this view, is the difference between Jesus and a perfect man? First, the starting-point of human perfection is the forgiveness of sins. Until a man recognizes that he is a sinner and has fallen short of the glory of God, until he casts himself as a sinner upon the mercy

of God, he cannot be made perfect. Jesus was human but He differs from us in His humanity since He had no sin to confess. His union with God was not on the basis of sins forgiven. Secondly, human perfection is the result of a process of 'becoming.' Jesus did not become what He was not before. His whole being at every stage was controlled by the Divine Will. This does not mean that His temptations were unreal or that He was exempt from the law of growth. He grew not from imperfection to perfection but from one order of perfection to another. Every experience that came to Him was the medium for a revelation of the unity of the human and the Divine in His Person. By reason of that unity His temptations were overcome. Sin had no power over Him although He was not immune from its solicitations. He was free—free to do the Will of God. Thirdly, perfect man can never become God. He remains man, and while he may evoke our admiration and reverence He cannot command our worship. The witness of Christian experience reveals plainly enough that the worship of Christ is not coerced but freely given. Christian theology suggests that the explanation is to be found in the doctrine of the Incarnation which declares not that man became God, but that God became man. The human experience of Jesus constituted the actual experience of God the Son. We must not infer that the Incarnation exhausted the activities of God the Son and thus become involved in the confusion wrought by Kenotic theories. Unless we are prepared to ascribe human limitations to Divine personality, it is not inconceivable that the Eternal Son should become flesh without surrendering His creative functions. Here we enter the realm of arid speculation and it is our wisdom to acknowledge without exploiting the presence of mystery. The doctrine of the Incarnation raises issues which defy intellectual solution. Its acceptance, however, alone provides an adequate interpretation of the universe as a whole.

(b) *Non-Christian Religions.* The uniqueness of the Christian Revelation has been questioned not only by philosophers but by students who have applied the historical and comparative methods to the study of religion. While it is plain that these methods cannot establish the truth of religion, they have succeeded not only in inducing a reverence for other faiths that was long overdue, but in raising afresh in an acute form the right of Christianity to be acclaimed as a universal religion. Can the validity of this claim still be maintained?

The universality of Christianity depends upon its uniqueness, and its uniqueness rests upon the faith that God was personally present in Christ reconciling the world to Himself. If that faith is abandoned, Christianity must content itself with becoming one of the religions of the world which may be transcended at some future date by a superior revelation. There is no justification for propagating the Christian Faith except on the basis of the belief that in Jesus Christ there was given to the world a final revelation of God. It is true that there are aspects of the Divine activity which could not be manifested within the limitations of a historical personality. What needs to be affirmed is that in Christ there is given an absolute revelation of the character of God which is unaffected by the passage of time. And it is absolute because it is mediated by One who is Himself Divine. Incidentally, the idea of finality is not incompatible with the idea of progress. On the contrary, if man is to advance, it is essential that he should become aware of the end which he is to attain. Such awareness does not deprive his quest of adventure although it does redeem it from futility.

If Christianity is the bearer of the final truth about the character of God and the purpose of life, it can never agree to a conference convened to establish a better 'understanding' between the religions of mankind. It will welcome whatever element of truth resides in other faiths and gratefully recognize that it may be given to their adherents to unveil aspects of Christian truth which Christians themselves have failed to discern. Nevertheless, it must affirm that there is no element of truth in non-Christian faiths which is absent from its own inheritance. A fellowship of faiths is not a fellowship in which Christians can feel at home unless it is made abundantly clear that Christ is the crown and criterion of every revelation given to man.

(c) *Social Relationships.* Christianity is not to be equated with social idealism but it is creative of social ideals which constitute a challenge to the existing order. Those ideals have been enumerated

by Dr. Temple and others as follows: the sacredness of personality, fellowship, service, and sacrifice. Unfortunately, these principles often prove impotent because they are separated in the interests of what is called 'practical Christianity' from their theological foundation in the doctrine of the Incarnation.

Two questions must be faced by every reformer who sets out to translate Christian ideals into action. First, are those ideals real? Behind the prize morality of parts of the Old Testament there was a sound instinct. The belief that righteousness and prosperity go together at least expressed the conviction that righteousness was not a figment of the imagination but the stuff of which things were made. This somewhat crude philosophy prepared the way for the conception of Christ as Lord of creation. If all things have been made through Christ, if His authority derives not from human insight but from God Himself the Creator of heaven and earth, we may with confidence affirm the reality of the values enshrined in His life and death. We may look forward to the day when material relationships will become sacraments of the Love that is at the heart of things and when all men will be gathered into a Christ-centred fellowship. The sacredness of personality will derive its sanction from the fact that Christ, who is of the same substance as the Father, died for all men. It will then become evident that the way of the Cross is not an escape from reality but its gateway, since it was taken by Him who was the image of the Invisible God. We can only affirm the Lordship of Christ in the realm of values if we hold the conviction that He is the Lord of the universe in which those values are to be expressed. Secondly, if Christian ideals are real, do they constitute a practical creed? There is the fact of sin which builds itself up into our personal, political, and international life and destroys every pure and lovely thing. Non-Christian humanism is almost innocent in its optimism. It has unbounded faith in the power of intellectual illumination to make a man different from what he is. Humanism has never faced the fact of sin, and its treatment of human nature suffers from a strange lack of realism. The tragic breakdown of humanism is the opportunity of Christianity. But Christianity ceases to be a practical creed as soon as the saving power of the Incarnate Lord is obscured. It is not without significance that theologians have insisted that Jesus was not simply a man but Man. He is not one individual among many, nor does His power over men derive from the inspiration of His example. His advent marks the beginning of a new race, and those who respond to His love become new creatures. They are 'in Christ' which means among other things, participating in His nature. The doctrine of the impersonal human nature of Jesus is psychologically open to grave question but it embodies a truth of great practical importance. By His Incarnation, the Son of God has raised human nature to a new level and made it the vehicle of the Divine Will. That is not to say that human nature has been automatically transformed by the act of God in Christ, but that those who lay themselves open to the Love of Christ share the life of Love and take their place in a new society, the Body of Christ, the fellowship of the redeemed.

In the light of the foregoing considerations, it may be justly claimed that the doctrine of the Incarnation is the impregnable rock of Christian theology. It is vain, however, to ignore the fact that it is largely unintelligible to many who are within the churches and completely meaningless to those who are without. We need an army of theologians who are prepared to think afresh about the meaning of the revelation of God in Christ and to interpret it in terms understood of the people. Much of the best work done by modern theologians stops short of a serious attempt to deal with the nature and implications of the Incarnation. There is also need for economists and students of politics who are Christians to expound what they conceive to be the bearing of this doctrine on the problems of social life. Similarly, there is a call to Christian philosophers to work out a world-view on the basis of the Christian Revelation and to show the relevance and reasonableness of a Christo-centric metaphysic. But, above all, we need men and women who have experienced by faith the power of Christ in their lives and whose nature has been carried up to heaven by Him who came down from heaven. Against them the forces of paganism cannot prevail.

Religion in Contemporary Fiction.

By the Reverend William Barclay, B.D., Renfrew.

In every year that passes there are published no fewer than, on an average, 11,000 books, and of these 2000 fall into the class which is called fiction. That is to say that the reading public is presented with an average of almost forty new novels each week. The very quantity of that work is bound to have some sort of effect upon the mind of the public. It is not possible that such a mass of writing could be produced and published and leave no mark upon the generation to which it was offered. Further, there is the fact of the wide extension of the reading public within comparatively recent times. Not only public but private enterprise has provided, even in the remotest parts, a chain of libraries in which the latest books can be had at prices within the reach of all. When we take these two facts together, the fact of the mass of literature which is produced and the fact that it is so readily accessible to all, it becomes plain that it is impossible to deny the effect that contemporary fiction must have upon the mind of the present generation.

There will always be argument and debate upon the relation of popularity to genius. Does the wide popularity of a writer indicate that he has genius in him? Does the fact that a man produces a 'best-seller' entitle him to a place among the great? For our purposes it is a question that does not need to be answered. Books may be divided into two classes. There are those which have their greatest effect at once, those which command the ear of their audience as soon as they are published and which may or may not survive; and there are those whose greatest effect is deferred, those which come slowly and surely after the passage of time to be regarded as proved masterpieces. Now from the point of view of the particular moment in which we live it must be obvious that we cannot afford to disregard these books which are 'best-sellers' as influences upon the mind and thought of the public. Any book which sells ten or twenty thousand copies is a book which has done something to the minds of a very considerable section of the community. It may be possible to criticise such a book; it may be possible in many ways to point out its literary and its artistic defects; it is not possible to disregard the influence it must have had on the great number who read it.

A book will of necessity give some insight into both the mind of the man who wrote it and the minds of the people who read it. It is impossible for a man to write a book without letting something of himself and something of his own beliefs get into it. The man who is fundamentally an optimist will not write a book of stark and unrelieved gloom; and the man who is fundamentally a pessimist will not write a book which is filled with the joy of life. G. K. Chesterton was once criticised because he let his Roman Catholicism appear in his writings and his answer was, 'I hope a man cannot write a book without showing that he is a Catholic.' It must be that a man's fundamental viewpoint of the world and of human relationships will appear even in the stories which he writes.

Further, the kind of book that commands popularity will give some indication of the kind of mind of the man who reads it. It may be said that we read books for two reasons. We read them for the sake of escape. Living within a narrow orbit, confined within certain circumstances, we read a book to lift us temporarily out of these circumstances. That is to say we read books which show us the world and human relationships as we would wish them to be and which show us life as we would wish to live it. The other reason is that we read books to find an echo of ourselves. We read them with a sense that they are saying exactly what we think or putting into words and pictures of life exactly what we would like to say. In either case our choice of books will give an insight into our minds. That is why it is impossible for the student of religion to disregard fiction. It is the reading matter of the vast majority of people, and

what a man writes and what a man reads will inevitably show what he thinks of life.

In one supreme thing modern writers differ from their predecessors of last century. It seems to me that they do not have the same high conception of their task and their responsibility. The way that the great authors of last century had of looking back at the end on their work is highly instructive. Lockhart quotes Sir Walter Scott as saying, 'I have unsettled no man's faith, I have corrupted no man's principles.' In his last letter, written on the day of his death, Charles Dickens wrote:

> 'I have always striven in my writings to express veneration for the life and lessons of our Saviour; because I feel it. . . . But I have never made proclamation of this from the housetops.'

In a prayer written not long before his death Thackeray asked:

> 'That he might never write a word inconsistent with the love of God, or the love of man; that he might never propagate his own prejudices or pander to those of others; that he might always speak the truth with his pen and that he might never be actuated by a love of greed.

In *Paul Kelver* Jerome K. Jerome makes the boy quote the words of his mother:

> 'He who can write a great book is greater than a King; that the gift of being able to write is given to any one in trust; that an author should never forget that he is God's servant.'

Even allowing that different generations have different ways of expressing themselves and that the present generation is more reticent and more chary of self-revelation it remains that there are few, if any, writers of contemporary fiction who speak with an accent like that. It would seem that the last century had a higher conception and ideal of the purpose of fiction than the present generation.

Dr. Glover has somewhere said words to the effect that the best way to write history is not by means of a continuous narrative, but, as it were, by opening a series of windows which give vivid glimpses into the mind of an age. That is what we must now try to do in an attempt to discover some of the characteristics of present-day fiction.

There is for one thing sometimes to be found an accent of revolt against all accepted standards and teachings of morality. Somewhere Swinburne speaks of Him, 'who makes desire and slays desire with shame. . . . The supreme evil, God.' And sometimes that voice of revolt still comes through. To take but one instance, there is in Temple Thurston's book, *The Green Bough*, a woman whom life has hitherto discarded. She breaks out:

> 'How vast a degree of false modesty there is in the world. . . . It had all been false that modesty their mother had taught them.'

She takes her own way of things; she has a child; her sister reproaches her and she says:

> 'It's not a sin; it's not a shame; it's the most wonderful thing in the world.'

Such phrases as 'the chimæra of good repute,' 'the false values of purity and chastity,' float across the pages. It is typical of an attitude of revolt to all accepted standards. There is that rebellion in modern literature. There is that glorification of the sex motive. It may be that there were some things which formerly were never spoken of and then when the restraints were loosed are now spoken of far too much through a natural reaction. That accent is there; it would be a mistake to place too much emphasis on its existence and on the whole it is less heard than it was.

Further, there is sometimes to be heard the accent of pessimism. That accent was heard most clearly in the books of Thomas Hardy. There is a scene from *Tess*:

> 'Did you say the stars were worlds, Tess?' 'Yes,' she answered. 'All like ours?' 'I don't know; but I think so. They sometimes seem to me like the apples on our stubbard-tree. Most of them splendid and sound—a few blighted.' 'Which do we live on—a splendid one or a blighted one?' 'A blighted one,' she answered.

Sometimes such a voice speaks in modern fiction. Some one once quoted Hardy as saying, 'I have been looking for God for fifty years, and if there had been one, I think I should have found Him by now.' Now that accent of despair is not Christian. The heathen sometimes called the Christians by the Latin adjective 'hilares,' as if there were a certain even hilarious element in their religion. Our Lord Himself said, 'I came that

your joy might be full.' But it will always be a dark world for those for whom there is no God.

There is another class of writer in which the dominant note is that of a searcher who despairs of ever finding what he seeks. Such writers seem to know that there is something to be found but seem almost to have abandoned hope of finding it. It is a mood which is as old as literature. You get it in Euripides. In one of his fragments he writes:

> 'The hand of the dark hath hold thereof
> And the mist is under and the mist above.'

One of the writers in the Greek Anthology breaks out:

> 'I hate the world for its mystery.'

There is in Mr. Warwick Deeping's famous novel, *Sorrell and Son*, a passage like that in a conversation between father and son as they drift down the river at Oxford one evening.

> 'Drifting, just drifting,' said Kit suddenly. . . . 'What do men and women really want?' Sorrell surveyed the first stars. 'That is youth's trouble,' he said. 'It doesn't know what it wants.' 'Didn't you, father?' asked Kit. 'Vague flashes,' he answered. 'No. Not clearly. You would rush about and see . . . sudden things when the fog lifted for a moment. A bit of red sky or a tree or a silly full moon or a girl's face. And you thought you wanted the moon or the girl's face and perhaps you got one of them . . . and the fog came down again and you went on groping.'

It is a passage which speaks with the accent of uncertainty. There is a passage very like it in Mr. H. G. Wells's book, *The Secret Places of the Heart*. A great man of business on the verge of a breakdown has gone to consult a nerve specialist. They talk of religion and of the deepest things and the man breaks out:

> 'We have all been through that. We have all in our time lain very still in the darkness with our whole souls crying out for the fellowship of God, demanding some sign, some personal response. The faintest feeling of assurance would have satisfied us. . . . In the night, in utter loneliness. Answer me, speak to me. In the silence you hear the little blood vessels whisper in your ears. You see a faint glow of colour in the darkness. . . .' And his voice trailed away into silence. He was silent for a little while. Then his voice sounded in the night as if he spoke to himself. . . . 'But as for the God of all things consoling or helping . . . imagine it. That up there having fellowship with me. I would as soon think of cooling my throat with the milky way or shaking hands with the stars.'

There is a longing for God there, but there is the hopelessness of a never-ending and an always defeated quest.

In one of Mr. Sinclair Lewis's earlier books, *Our Mr. Wrenn*, there is a sentence or two to set beside that. Mr. Wrenn was an ordinary everyday clerk. He had been left some money and proceeded to gratify a long-standing desire to travel. He came up against a woman of the world, a vivid, not very respectable character, in his travels, and they strike up a curiously ill-assorted companionship. One day she says to him:

> 'O isn't life the fiercest proposition. We seem different, you and I, but maybe it's mostly surface —deep down we are alike in being desperately unhappy because we never know what we are unhappy about.'

These people seem to move in a grey uncertainty, a kind of twilight world in which there are only shadows and nothing to hold on to. They seem to move in a world of quests which can never succeed and questions to which they can never find an answer. There is a world of difference between that and John Bunyan crying out, 'Oh, now I know,' or Paul declaring with certainty, 'I know and am persuaded.'

There is another type of book in which the keynote is a kind of grim and un-understanding determination to stick to the high thing. The best illustration of it comes from a book, *Peter Jackson, Cigar Merchant*, by Gilbert Frankau. It is a dream which Peter Jackson's wife had when she is thinking one sleepless night about the ideal of patriotism and all that men will willingly suffer for it. In it she dreamed of a great ruined temple in the midst of a ruined city, and round the altar of the temple there was gathered an assembly of men. A voice spoke from the altar:

> 'Know ye the whys and the wherefores of the thing ye do?' Then the kneeling men answered as with one voice, 'Neither the whys and the wherefores of this thing are known unto us; nor do we care to know them; only we know that this thing we do is the fine thing and with that knowledge we are content.' Then said the one

> from the altar, 'This is my work which ye accomplish.' But the men on their knees answered him, 'What is that to us? We have set our hands to this work and thine or another's we will accomplish it for this work is the fine thing.'

In a passage like that there speaks rather the highest voice of the loftiest notes of paganism than any echo of Christianity. Perhaps that creed of courage finds its highest expression in Sir Hugh Walpole's book, *Fortitude*. It tells how every misfortune that can come to a man came to its hero, and how in the end he comes to see that there is no answer to it all but the answer of courage. The creed finds expression in his closing prayer:

> 'Make of me a man . . . to be afraid of nothing, to be ready for everything. Love, friendship, success . . . to take it if it comes, to care nothing if these things are not for me. Make me brave. Make me brave.'

There is indeed something fine in a creed which exalts 'the fine thing' without any sanctions or rewards or punishments at all. And yet there is a certain bleakness in it which reminds one of the highest reaches of a Stoic philosophy rather than of anything distinctively Christian.

Sometimes, as one might well expect, there is in the novel even a voice raised up against the orthodox church and the orthodox religion and its methods. There is no more famous example of that than the outburst of the nerve-wracked Mark Sabre in A. S. M. Hutchinson's *If Winter Comes*.

> 'Man cannot live by bread alone the churches tell him; but he says, "I *am* living on bread alone, and doing well on it." But I tell you, Hapgood, that plumb down in the crypt and abyss of every man's soul is a hunger, a craving for other food than this earthly stuff. And the churches know it; and instead of reaching down to him what he wants—light, light—instead of that, they invite him to dancing and picture shows, and you're a jolly good fellow, and religion's a jolly fine thing and no spoil-sport, and all that sort of latter-day tendency. Why, man, he can get all that outside the churches and get it better. Light, light! He wants light, Hapgood. And the padres come down and drink beer with him, and watch boxing matches with him, and sing music-hall songs with him, and dance jazz with him, and call it making religion a Living Thing in the Lives of the People. Lift the hearts of the people to God, they say, by showing them that religion is not incompatible with having a jolly fine time. *And there's no God there that a man can understand for him to be lifted to.* Hapgood, a man wouldn't care *what* he had to give up if he knew he was making for something inestimably precious. But he doesn't know. Light, Light, that's what he wants; and the longer it's withheld the lower he'll sink. Light! Light!'

There is seriousness and there is perplexity and there is genuine feeling in the mind of the man who wrote that. It is not to be wondered at that in the book, *The Uncertain Trumpet*, the same writer made a kind of declaration of faith. A girl has gone with her problems to a wise clergyman. He has asked her, 'What do you see in life?' 'I suppose,' she answered, 'I see what every one sees—a question mark writ large across the horizon.' 'Don't see a question mark,' he answered, 'see a cross.'

With that last quotation the wheel has gone full circle. We started by finding an accent of rebellion against all these standards which Christianity has taught us to accept and to respect; we finish by finding an accent which tells us that the centre of Christianity is the solution of life. It could not be otherwise. The wide field of story-telling must of necessity touch life at every point. There are books which would lead one to think that the abnormal and the perverted are the ordinary; there are books which rebel against and books which criticise and books which maintain and exalt the finer things of life. In the human heart there is to be found everything from hatred, through seeking, to love of goodness and of God. Fiction cannot be other than a transcript of the life and thought, the experience, and the searchings of men, and contemporary fiction will in the end only show that the more the heart of man changes the more it is the same thing.

Literature.

A COMPARATIVE STUDY OF THE RELIGIONS.

The Professor of the History and Philosophy of Religion at Leeds University has published what he calls *Comparative Religion : An Introductory and Historical Study* (Methuen ; 9s. net). By it Professor E. O. James hopes to supply 'the need of a text-book, written according to the methods of modern scientific inquiry, covering the whole ground as an introduction to the more detailed and specialized treatises.' The author's wide and accurate learning, especially in relation to 'primitive' religion, would lead us to expect, wide as is the area that the book covers, that it should fulfil its aim. And it does so with remarkable success. As is proper in the case of a text-book, the standpoint adopted is as detached a standpoint as possible and the student is left free to draw his own conclusions.

Such detachment is, as Professor James recognizes, scarcely possible to attain, especially in the case of one who has his own fully considered point of view and his special interests. His method, when he comes to deal with the world religions, is to consider and compare their teaching in the context of certain groups of ideas such as sin and atonement, sacrifice and sacrament, worship and prayer, and immortality. This procedure inevitably involves selection, and cannot do full justice to the likenesses and differences dealt with, but it points the way to further and more detailed comparison by the student himself and in that way fulfils the aim of such a text-book.

In his Introduction, Professor James glances at the rival claims made on behalf of 'natural' and 'revealed' religions and rules out any such clear-cut division into two groups. The recognition of similarities and differences in the religions and the investigation of such similarities and differences involve in themselves conclusions that are of very great significance to every student of 'the age-long quest of the immortal spirit.' There is a common element in all the religions which belongs to human nature in its deepest being, and we can say that in them God holds man by the roots of his nature. Professor James finds that the essence of religion in its most rudimentary form is to be sought 'in the recognition of a transcendent order and the elaboration of a technique to enable man to deal with the unpredictable and inexplicable elements in human experience, whether individual or collective, in this world and beyond the grave.' How that initial endeavour has proceeded through the ages and whether it has been controlled by the unaided human spirit, or whether the divine Spirit has come to its aid when otherwise it would have been hopelessly defeated—these are questions which such a study as this cannot but bring to our notice, but they are questions to which it cannot supply any decisive answer. The authority of the Christian revelation consists, as Professor James says, in 'the particular qualities and attributes it makes the basis of the cosmic order.' What these qualities and attributes are we see anew and more clearly when they are placed beside those—often closely akin to them—of the other great religions.

The religious speculations of Greece and of India and the East supply, as this book makes evident, two groups of ideas which possess a special importance, and Professor James devotes separate chapters to their study. In the case of Greece he gives particular attention to the mystery religions, and in the case of India to 'Oriental Theism.' In the latter case he selects the *Bhagavadgita*, for fuller examination for the reason that, as he says, 'it has come to be regarded as the New Testament of Hinduism.' His statement of its message is not, however, correct when he represents Krishna as putting an end to Arjuna's scruples by 'showing that it is not sinful to slay those who deserve to be slain.' No question of desert enters into Krishna's argument. That argument is twofold—first, that Arjuna need feel no compassion for those he slays, seeing that he only slays their bodies, and, second, that he is merely fulfilling his caste duty, while the real slayer is God Himself.

It may be mentioned that the errata list which it has been found necessary to prefix to the volume is far from complete. Errors in names and technical terms in Sanskrit and Chinese are difficult to avoid, but it is unfortunate that so many misprints have found their way into a book so valuable.

AS OTHERS SEE US.

Mr. Rom Landau, author of *Love for a Country : Contemplations and Conversations* (Nicholson and Watson ; 12s. 6d. net), crossed the Channel from the Continent years ago, intending to stay about

a year. He has remained here ever since, ' and every new homecoming after a journey abroad makes me more deeply aware of my love for England.' That is a fairly good qualification for writing a book about us. And a remarkable book it is. It is able, sincere, and enormously interesting. It might be described as a survey of every department of our national life. But it is not entirely ' off his own bat.' His own views are uncompromisingly stated, but in connexion with each subject he interviewed many of the important men (and women) in Britain. A small selection includes (at random) Anthony Eden, J. B. Priestley, the Archbishops of Canterbury and York, Hore-Belisha, Sir Arthur Eddington, C. R. Attlee, Hugh Walpole, Sir Stafford Cripps, James Maxton, Eleanor Rathbone, George Lansbury, the Dean of St. Paul's. And the utterances of these and other distinguished people are reported verbatim.

If we substitute ' truth ' for ' honour ' in Lovelace's lines, ' I could not love thee, dear, so much, Loved I not honour more,' we might take that as the motto of this book. Mr. Landau loves us deeply but he sees with sorrow our shortcomings, and he is very faithful. Even in a matter like the administration of justice, which we are accustomed to regard as a model for the world, Mr. Landau finds serious flaws. He does not share our awe and admiration for the judges of the High Court. They are too old, too remote from real people, and too much swayed by class feeling. Our educational system he admires, but it is too secular. Religion has not the essential place it should have if the ideals of democracy are to be firmly established. ' The majority of English teachers seem to have lost all sense of religion. Many of them have replaced it by beliefs in Socialism or psycho-analysis. . . . The aversion of most schoolmasters to religious influence appears to be partly due to their ignorance of religious matters in general and of Christian philosophy in particular.'

There are sections of this book on Affairs of State, on Religion (about sixty pages), on Science, the World of Letters, on Art, Sex and the Occult. But it is when he deals with Woman that Mr. Landau is at his most vigorous. Frankly, the English Housewife does not arouse the author's enthusiasm. Nowhere in the Western world do people keep so many servants ; yet in no other civilized country do you meet with more domestic untidyness. Cooking is bad. Abroad, where coffee is very dear, its quality is excellent. In England, where coffee is cheap, it is most undrinkable. And that is only one instance. But cooking is perhaps only symptomatic. Mr. Landau thinks that English women are throwing away their most precious possession, their femininity, the individual contribution of their womanhood. Many of them despise it, and go on claiming something that is essentially masculine.

It would be wrong to represent the book as entirely critical. It has a definite positive message, the absolute necessity of faith in a living God. If Britain is to discharge her mission to the world she must return to religion. And she has a great mission. In world affairs to-day ' the main responsibility is Britain's.' And she cannot lead the world unless she is armed with a vital faith. The author sees many signs of a better future. He finds a new spirituality in Science, in Politics, in Letters, and in the Church. And it is mainly to rouse our people to win their own souls that he has written this amazingly fascinating book.

HEBREW GRAMMAR.

The last twenty years have witnessed a steady revival of interest in Biblical studies, which has brought with it an increasing demand for the study of the original tongues. Hebrew has the reputation of being difficult to acquire, but, with the help of a competent teacher, it may become the easiest of the ancient languages. It is, then, significant that we have had simultaneously two new Hebrew Grammars written by experienced and successful teachers : *A Practical Grammar for Classical Hebrew*, by Professor J. Weingreen, M.A., Ph.D. (Milford ; 10s. net), and *A Hebrew Grammar for Beginners*, by the Rev. Duncan Cameron, D.D., and the Rev. Salis Daiches, M.A., Ph.D. (Oliver & Boyd ; 10s. 6d. net). Hitherto the standard text-book in Great Britain has been that of Davidson, revised twenty-five years ago by McFadyen, which has held its position in spite of attempts to produce a simpler or a more accurate account of the language. It is not an easy book for a student who has to rely entirely on his own efforts, but the arrangement of the material and the type of exercise supplied have made it an ideal instrument in the hands of a competent teacher. Some of its features may be criticised as philologically unscientific, but they are most useful in practice, and the general plan of the work enables a student of average ability (always with a teacher !) to master the elements of the grammar in rather less than a normal year's course.

It is not likely that Davidson will be superseded for class use by either of the two new grammars.

Their authors have evolved their own methods (as probably every good teacher does), but experience has shown that the best of instructors in Hebrew can seldom hand on his method successfully in print. Probably Professor Weingreen on the one hand and Drs. Cameron and Daiches on the other are the only people who can make really effective use of their books for class purposes. Others will do better to continue expounding and simplifying Davidson, section by section, and seeing that their pupils do not shirk the drudgery of exercises. But the student who cannot get the help of a skilled teacher may very well benefit from either of these books. Of the two, Weingreen is the more elaborate (and accurate), but is simply written. Some of the exercises are very long, but no student need do the whole. The philology is generally sound, but some points might have been better expressed. It is, for example, an advantage to point out at the beginning that the sound indicated by ת is *not* the English T, but that which is heard in French and Italian. This will help the student to remember that it tends to vanish at the end of a word, as in the feminine singular termination. There is also one very serious omission in the presentation of Hebrew phonetic principles—(Cameron and Daiches sin equally in this matter). That is the relation of the vowel system to the tone. Start a student with the idea that the pretonic syllable has a full vowel, but that all preceding vowels tend to be reduced to their lowest terms, and he will find that the whole of the accidence falls into place, and that he has caught something of the impressive music of the language. Weingreen does not wholly ignore the principle, but it demands far greater stress than he accords it.

Cameron and Daiches have adopted a different line of approach, in which the influence of traditional Jewish methods of teaching is obvious. In general, they may have made the subject much easier for the student with no philological background, but there are serious drawbacks for the student whose primary aim is to acquire a working knowledge of Biblical Hebrew. The exercises often introduce words which are characteristic of the post-biblical language rather than of the classical literature, and they clearly have in mind the fact that Hebrew is once more a living language. But their work lacks the scientific accuracy of Weingreen's—*e.g.* the writing of אֶל, אֵת and בְּל without the *Maqqeph* would be regarded by some teachers as a major blunder in a student's exercise—and may leave impressions which have to be eradicated later. But anything which helps people to understand the language of Scripture is to be welcomed, and while the value of these two books can be ascertained only in practice, we may hope that they will play a worthy part in making the Old Testament intelligible to a wider public.

A BIOGRAPHY OF JESUS.

This is the description that Mr. Hugh J. Schonfield gives of his new book—*Jesus* (Duckworth; 8s. 6d. net). It is meant to relate the story of a Galilean Jew who claimed to be his people's Messiah. It is neither homiletic nor devotional. It is neither believing nor unbelieving. But the author claims verisimilitude for it. Quite modestly but firmly he states his qualifications for the task. He has for twelve years made special preparation, writing and publishing a series of scholarly treatises connected with problems of Christian origins. He has examined, and used, authorities not hitherto employed, like the Gospel of Thomas. And there is no doubt that by study and reflection he has obtained an equipment unusually complete.

The question (to which this book is an affirmative answer) may be raised whether it is possible to write the story of Jesus as 'a Galilean Jew.' Certainly this description does not apply to our Gospels. They contain the recollections of Jesus by men who believed Him to be the Son of God. But Mr. Schonfield has disentangled from this picture the purely human aspects of the facts, and has added his own imaginative reconstructions as well as traditions derived from authorities questionably historic. The result is undoubtedly impressive. It is a thrilling story to read, and on the whole presents Jesus as an attractive and powerful personality. But one is from time to time asking the author irritably, 'where on earth did you get that?' And one finds the answer either in the author's own imagination or in sources that do not commend themselves to us as reliable. The picture of the Mother of Jesus, for example, as a rather fussy woman with outspoken and strongly critical views on things in general, superstitious and inclined to be domineering, and by family connexions disposed to be sympathetic with the Zealots, is not surely attached to history in any way. Jesus Himself was a difficult pupil at school, but some incidents in His boyhood made Him keen on first-aid, and at an early age He discovered that He possessed the gift of the healing touch. There is some evidence, again, that the Baptist came of a line of hereditary rain-makers, and 'we may bear that in mind in thinking of the rite which

accompanied his message.' Such are a few of the additions to our knowledge.

An unexpected feature of the book is the acceptance by the author as historically trustworthy of the Gospels as they stand, including the Fourth. Nothing is rejected, but an extraordinary plausibility presents the miracles as purely natural events. Sometimes the facts are misinterpreted, as in the case of the trial of Jesus. The author says that Jesus was arraigned before Pilate on the charge of blasphemy. This is a rare instance in the book of a serious historical error. The charge, of course, was treason. Pilate, according to Roman law, could have taken no notice of a purely religious accusation.

It would be wrong, however, to dwell on the defects of what is an extraordinarily interesting and valuable contribution to the interpretation of the Gospels. From beginning to end it is an absorbing book. It tells a great story very simply, and there is behind the telling a wealth of knowledge and not a little insight.

RELIGIOUS EDUCATION.

Dr. Basil A. Yeaxlee, Lecturer and Tutor in the University of Oxford Department of Education, has already shown himself in his published works as interested in religious education and appreciative of its value. In his most recent work, *Religion and the Growing Mind* (Nisbet; 7s. 6d. net), he maintains that, contrary to such a view as Freud's, religion is native to all human beings, and that it begins in the parent-child relationship. As it develops, it becomes an affair of the whole person, a response to that which is most real and of greatest worth to the individual. And it is the author's conviction that the God revealed in Jesus Christ alone meets the need of growing minds.

The work is written in a clear, if plain and unadorned style, and shows a wide acquaintance with the literature of the subject. It endeavours to be practical throughout, and it closes with a discussion of the practical problems in home and school arising from the fact that parents and teachers have a part in the religious education of children which must be played and is played, whatever their attitude to what is commonly called religion.

The Rev. Thomas Hywel Hughes, D.Litt., D.D., has published a book likely to be of great value to ministers on *The Psychology of Preaching and Pastoral Work* (Allen & Unwin; 8s. 6d. net). He begins with an elucidation of the real contribution which the new Psychology has made towards 'shedding light on the basic facts and experiences of the religious life.' In doing so he argues cogently against the destructive aspects of a psychology which would reduce religion to an illusion. Further, he gives a lucid explanation of terms which more or less vague to many and quite misunderstood by too many have passed into common use.

He then deals in turn with the 'Psychology of Preaching' showing how important is adequate knowledge of the congregation, and what should be constantly in view in sermon-making and sermon-delivery; then with the 'Psychology of Pastoral Work' under the headings of Pastoral Visitation, Special Cases and the Pastor and Young People; finally with 'General Considerations' where he deals with 'other aspects of work,' and 'the minister himself.'

Dr. Hughes writes with the authority which attaches to the utterance of one who is himself a competent Psychologist, and a minister and teacher of long experience. This book might well form part of any present made to a young minister on his settlement in a charge. It is full of the very things he needs to be told, and of answers to the questions he asks. We can very warmly commend it.

Like him or not, there is no manner of doubt that for half a lifetime Gandhi has been one of the outstanding figures in the world. And the impression he has made on masses of his fellows is reflected in a large volume, *Mahatma Gandhi: Essays and Reflections on his Life and Work* (7s. 6d. net), which Messrs. Allen & Unwin have just issued. It consists of (1) an introduction of twenty-seven pages by the editor, Radhakrishnan, marked by that fine writer's usual excellencies of style and enthusiasms of soul, telling the remarkable story of Gandhi's life and aspirations and achievements; (2) about sixty appreciations (some of a few sentences, like the letter from Lord Halifax, some running into numerous pages) from a rather odd assortment of people, some with ten talents, some with five, some with two, and some, may one suggest, with one; yet in the mass an arresting company, drawn from many spheres. Naturally these vary in effectiveness and value. A proportion are rather noisily eulogistic, without much discrimination, like Romain Rolland's. A few are really helpful and discerning—such as, notably, Lord Samuel's, Sir Miraz Ismail's, Smuts', and, on the more personal side, Sir Abdul Qadir's, and,

certainly among the best, the Editor of 'The Statesman.' And (3) some of the central passages of Gandhi's speeches and utterances. Opinion will vary as to the value of these. But of their interest there is no manner of doubt.

A brief little essay by Professor Muirhead on the Hindu Idea of Truth closes the volume.

The Herbert Spencer Lecture for this year was delivered by Dr. J. H. Muirhead, the subject being *The Man versus the State, as a Present Issue* (Allen & Unwin; 1s. net). As might be expected from so accomplished a philosopher as Dr. Muirhead, the subject is presented with admirable clearness. The issue raised is, of course, *the* issue of our present-day world. It is the issue behind all our systems, authoritarian, democratic, socialistic, and a discussion such as is contained in this small booklet will help to clear the reader's mind on what is involved. Towards the close of the lecture the writer comes to the inevitable question of the place of religion, and deals only perfunctorily with it, on the plea that it belongs to 'a neighbouring more consecrated place' than the school's lecture room. But is not that just a fundamental error? Is not that matter of the very essence of the problem and the concern of the school's lecture room as truly as of a church?

There is always room for a new commentary on the Book of Job, and the work of the Rev. Professor Edward J. Kissane, D.D., L.S.S., deserves a warm welcome—*The Book of Job* (Browne & Nolan; 12s. 6d.). The author holds a Chair at Maynooth, and well maintains the reputation of Catholic scholarship. He gives a new translation, fresh and rhythmical, based on a critically emended text, together with a fairly detailed commentary. He has made free use of the work done by his predecessors, Protestant and Catholic alike, and at times makes interesting suggestions of his own. His general tendency is conservative, though he is always ready to adopt a new idea if he is convinced of its soundness. Thus he regards the prose portions of the book as a part of its original structure, while chapter 28 and the Elihu speeches were added later, though they may be the work of the same author as the rest. Textual emendations are reduced to a minimum, and from time to time Dr. Kissane believes that he can surmount a difficulty by a much simpler alteration than any yet proposed. His account of Hebrew metre is in general very sound; he rightly stresses the fundamental importance of parallelism, though he gives more weight to strophic arrangement than most Protestant scholars would do. Many readers will feel that the one weakness of the book lies in the absence of a clear description of the progress in Job's own thought. No doubt this can be gathered from the notes, but it would have been an improvement if the statement had been more explicit. This, however, is the one fault—if it be a fault—that we can find with the book, and it impresses us as a solid and workmanlike piece of scholarship.

The Christian Church to-day is challenged from many sides to show reason why it should continue to exist. To this the answer may confidently be given that 'the Church is still the world's one hope of peace, of international goodwill, of social justice and righteousness, because it is based on standards and expresses values which are of universal application.' For practical confirmation of the truth of this the mission fields of the Church throughout the world can supply an impressive weight of evidence. In *The Missionary Church* (C.M.S.; 7s. 6d. net) Dr. W. Wilson Cash deals with this subject. It is natural that he should give prominence to the work of the Church Missionary Society in whose service he has spent the greater part of his life. But he has a wide knowledge of the whole field, and he has also the œcumenical mind. In the first part of his book he surveys the 'missions of yesterday and to-day,' while in the second part he treats of the 'œcumenical Church.' His conviction is that 'what happened in the Evangelical Revival and the founding of missionary societies was part of God's purpose for the world,' and he looks forward with confidence to the day when the Church, more perfectly united in spirit, shall bear her witness for Christ to the world more powerfully than she now does.

The Church Missionary Society has begun to issue little books giving a popular account of its various mission fields. The general title of the series is 'The Way of Partnership,' and the most recent book is on *East Africa*, by M. Cicely Hooper (C.M.S.; 1s. net). It is written with uncommon clearness and good sense. Besides giving a short survey of the work of the Church Missionary Society stations the writer deals briefly, but in a most informing way, with such general topics as Present-day Contrasts, Africans and Europeans as Neighbours, Possibilities of Church Unity. There is a distinction of style and thought which lifts this little book out of the ranks of the usual mission handbooks.

A book about Public Worship that is unusual, and unusually useful, has been written by Professor A. W. Blackwood of Princeton Theological Seminary and published by the Cokesbury Press, Nashville—*The Fine Art of Public Worship* ($2.00). The book is concerned more with practice than with theory, though there is some sound theory also. Some of the chapter headings will show the practical character of the book—The Art of Selecting the Hymns, The Public Reading of the Scriptures, The Fine Art of Leading in Prayer, The Plan of the Entire Service, The Training of the Leader in Worship. Under all these heads counsel is given that comes from a wide experience and is itself characterized by real common sense. The book will be invaluable as a guide to young ministers and to all who have to do with the conduct of divine service.

Few writers of to-day can be so widely read in religious literature as Miss Jane T. Stoddart. From time to time she has shared with the Christian public the fruits of her reading and research, as in her well-known books, 'Private Prayer in Christian Story' and 'The Old Testament in Life and Literature.' She has now richly gifted us with *The Psalms for Every Day* (Hodder & Stoughton; 10s. 6d.). By a somewhat mechanical plan of division the Psalter is split up into sixty sections to make readings for the mornings and evenings of thirty days. The text of each psalm is not given, for the book is prepared as a companion to the Psalter. The method followed is to give a catena of historical allusions and illustrative quotations which throw light upon certain texts. One has the feeling at times that some of these texts are chosen, not because they express the message of the psalm or are the most significant in it, but because they happen to have an illustration bearing upon them. But, putting that aside, we have here a vast treasure-house of a thousand illustrations giving vividness and human interest to the Psalter. It is not a book to be read right through. It is a book for reference, and especially a preacher's and teacher's book. The wide reading in English and foreign religious literature, the immense industry, the rare gift of selection manifest in this book all combine to make it a very notable achievement. Needless to say, the references are carefully verified and fully indexed and the whole format of the book is as fine as it is possible to make it.

The Rev. John H. Ritson, having been for over thirty years secretary to the British and Foreign Bible Society, in the course of which he made contacts with churches and peoples in many lands and acquired a great store of reminiscences, has set down a record of his life and work in *The World is our Parish* (Hodder & Stoughton; 8s. 6d. net). It is partly autobiographical, but the main theme is the work of the Bible Society at home and abroad. The book makes remarkably interesting reading. It is full of glimpses of many lands, and of quaint touches of humour. Curiosities of translation are given, as for example, 'a sower went forth to sow' being rendered 'a tailor went forth to stitch,' and 'when in temptation pray' being given by a false inflection as 'when in temptation blow your nose.' A chemistry book was refused entrance into Turkey because the formula H_2O was suspected to mean the Sultan 'Hamid II. is a cipher.' Tales of heroic endurance and of sacrifice in support of the work of Bible distribution abound. One may be quoted as apposite in this war time. 'A correspondent who gave no address and signed himself "Old Coffee" said that, though he was a septuaginarian, he still went to the city to work. He had been in the habit of having a penny cup of coffee each day after lunch, but during the War he cut out the coffee, and sent us sixpence a week to help to provide copies of the Gospels for the men fighting to protect him.'

Mr. A. C. Price's *Biblical Studies* (Hodder & Stoughton; 7s. 6d. net) is a very remarkable book. He is a schoolmaster, and the combination of sanity, judgment, honesty, and deep spiritual insight shown in his work, fully justifies the eulogy contained in Canon Mozley's Foreword. Here we have a Biblical theology of a unique kind, simply and clearly stated, and supported by an enormous mass of references. For every statement chapter and verse are given, and there can be very few significant texts which are not quoted. The material is arranged under various headings. After an introductory chapter on the Bible and its Authors, which gives an interesting and attractive account of the normal critical position, together with a clear statement as to the character of Biblical inspiration, we have chapters dealing with God, Sin, the Decalogue, The Day of the Lord, Jesus Christ, Salvation—God's Part and Man's, and The Kingdom. The treatment of each is full and thorough; under the Decalogue, for example, the whole of the Biblical Ethic is discussed. Mr. Price does not attempt to form a judgment as to the relative historical value of his sources; where

two contradictory statements appear he is content to record both, for his aim is not to construct a definitive theological system but to see what the Bible itself has to say. His knowledge of the New Testament is competent and thorough, but he is not equally at home in the Hebrew Scriptures, and so sometimes misses light which he might have had on the language of the New Testament. Examples may be seen in his failure to appreciate the full meaning of the term *Covenant* in his discussion of the Eucharist, and of the word rendered *Life* or *Soul* in such a passage as Mk $8^{34ff.}$. But this is, perhaps, an inevitable weakness, and should not be allowed to detract from our appreciation of what is a very remarkable and useful piece of work.

We have had thought-provoking books from Dr. Richard Roberts earlier, and these will ensure a welcome for his latest book—*The Contemporary Christ* (Macmillan; 9s. net). It is largely inspired by two world-wide influences, the emphasis on the sovereignty of God which asserts everywhere the initiative of the Divine Spirit, and the definite urge towards community. But both these trends are brought into subjection to the obedience of Christ. And it is the power of the exalted Christ that is the substance of the book. The three divisions are: Signs of our Times, God in Christ, and Communism and Community in Christ. The book is one of a series on the 'Great Issues of Life,' and the author has his own right among a band of distinguished writers.

The memory of *Bishop Taylor Smith* is still very fresh in the minds of many, for it is little more than a year since he passed away full of vigour and of good works to the last. A short biography has already appeared, but now we have the longer official account written by the Rev. E. L. Langston, M.A. (Marshall, Morgan & Scott; 7s. 6d. net). It is an admirable record and will make a very wide appeal, for the Bishop had a great variety of contacts with men and with Christian affairs. He was prominent in missionary circles as Bishop of Sierra Leone; he was a leading figure at the Keswick Convention and a welcome speaker at similar conventions in America and the Dominions; he did wonderful work as Chaplain-General to the Forces during and after the War. Above all, he was a fisher of men, utterly devoted to the service of Christ and the winning of souls in public and private. There must be very many scattered through the world who would testify that they owe their souls to him. This biography reveals the manliness and beauty of his character, his courtesy and spiritual tact, his courage and complete consecration. It deserves and will probably win the widest circulation.

We may well expect that the present international situation may produce a large crop of theological literature adapted to the occasion. But Miss Ursula Wells, S.Th., L.T., has given us in *Daniel: A Modern Prophet* (vol. ix. of the Interpreter Series, edited by R. B. Henderson) (Thomas Murby; 1s. net) something more than a mere 'tract for the times.' She has taken each section by itself, expounded it in the light of modern scholarship, and then, drawing from the situation the essential principle involved, has shown how it may be applied to present conditions. She might, possibly, have made better use of modern work—we miss, for instance, a reference to Dr. Rowley's work on Daniel—but her method is eminently sound, and her little book is strongly to be recommended.

In the 'Needs of To-day' series, the additions to which come thick and fast, the latest is *God in Education*, by Mr. M. L. Jacks, M.A., formerly the well-known Headmaster of Mill Hill School, now Director of the Department of Education, Oxford University (Rich & Cowan; 3s. 6d. net). Few men are better qualified to speak on the subject than Mr. Jacks, and the fundamental conviction of his book is that the world is dying for want of religion and that this want, to be truly met, must be met in the schools. It is a long-term policy, but it is the only one. The author, having stated his main aim, proceeds to outline a faith for the teacher which will be acceptable to most teachers. And, finally, these principles are applied in a more detailed way and traced in their practical working-out in home and school and university. In the course of his exposition the author deals with many topics that are germane to the main issue: doctrinal teaching, corporate worship, prayer, conversion, the gospel, the Bible, and the integration of the curriculum in a spiritual synthesis. And everywhere he displays a fine spirit and a capacity for direct thinking. This is a good book on a timely subject.

We have received a copy of the Twenty-fifth Annual Hale Memorial Sermon delivered on 26th January 1939, by the Very Rev. Noble C. Powell, D.D., Washington. It is published at the price of 25 cents by Seabury-Western Theological

Seminary, Evanston, Illinois. The subject is *The Post-Ordination Training of the Clergy*. The necessity of such training, especially in view of the times we live in, is strongly emphasized; and special attention is drawn to the facilities provided by the College of Preachers in Washington and by the post-graduate courses offered by recognized institutions of higher learning.

The aim of Mr. Harold P. Cooke, M.A., in his *Charles I. and His Earlier Parliaments* (Sheldon Press; 7s. 6d. net), is clearly shown in the subtitle 'A Vindication and a Challenge.' The book gains in impressiveness from the fact that the author began his study as an adherent of the common 'Whig' view of the character and policy of the unhappy monarch, but was constrained by further study mainly of contemporary documents to change his views. Mr. Cooke would have us understand that Charles 'inherited the seeds of a grave constitutional struggle' in which the monarchy was at stake. The quarrel was sought not by the King but by the Parliament, whose dominant party were false to their pledges and ready to use any means, however dishonourable, to gain their ends. Mr. Cooke, like some other converts, may be overzealous, but he has certainly put together facts which need consideration.

A Conference was held at Haywards Heath this year on *Worship and Education*, and the addresses given there, along with summaries of the discussions following them, have been published in a booklet (S.P.C.K.; 2s. net). The Conference was convened by the National Society, the Central Council of the Church for Religious Education, and the Chairman was the Archbishop of York, who gave the opening and closing addresses. There are two very good papers to begin with, one on the history of Post-Reformation worship, the other on the history of Post-Reformation education. Canon Cockin deals with the relation between worship and education, and the Bishop of Chester with the partnership of school, college, and parish in worship and education. The whole subject is exhaustively presented in deliverances which are exceptionally able and suggestive.

We have pleasure in recommending *Evolution and Christian Belief* (S.P.C.K.; 4s. net), by the Rev. T. G. Edwards, M.A., Honorary Canon of Southwark, as a vigorous, clear, and popular affirmation of essential Christian doctrine in the light of modern science, especially biological science, in which the author is well versed. While the book is on popular lines, it reveals a definite background of reflective thought. Besides including, as one would expect, chapters on such subjects as organic evolution, causation and design, immanence, moral evil, heredity and free will, it also includes chapters on the Atonement and Social Ideals.

The Rev. A. M. Chirgwin, Secretary of the London Missionary Society, having recently visited China and Japan, has set down his impressions in *Conflict: China, Japan, and Christ* (S.C.M.; 2s. net). The book is pleasantly written and gives vivid pictures of Shanghai, Peking, Tokyo and other places of interest. The writer's chief concern, of course, is with the Christian Church tossed upon the troubled waters of the Far East. He discusses topics of importance such as emperor-worship in Japan, and the scorched earth policy in China. He is particularly hopeful of the future of the Christian cause in China. 'Whatever questions or hesitations in regard to missionary activity there may previously have been in Chinese minds, there is now only appreciation and gratitude. Chinese in all grades of society are convinced that missionaries have no other desire than to serve China.'

On the destruction of the Temple by the Chaldeans, Jeremiah was permitted by Nebuzaradan to remove the Ark to one of the secret chambers in the rock under the Temple. Later, he carried it thence to Mount Nebo, where he concealed it in a cave. He also secured the stone which had served Jacob as a pillow at Bethel, placed it in a box, and took it via Egypt to Ireland (Tara), whence it ultimately found its way to its present position beneath the Coronation chair at Westminster. This is, in outline, the theory propounded in *The Mystery of the Fate of the Ark of the Covenant*, by the Rev. Cyril C. Dobson, M.A. (Williams & Norgate; 3s. 6d. net). There are other conclusions, incidental to the whole, of which the most striking is the direct descent of His Majesty King George VI. from Jacob. The evidence for the main thesis is contained (*a*) in 2 Mac 11^4, (*b*) in an archæological discovery under the Temple, made in 1911 and ignored by later excavators, (*c*) the inherent probabilities of the case. The author adopts some curious chronology, and some philology, which is, if possible, more curious still.

Proleptic Eschatology.

By the Reverend H. V. Martin, M.A., B.D., Madras.

The post-war years have witnessed a remarkable revival of interest in the study of the eschatological in the attempt at a better understanding of Christianity. There has been considerable movement of opinion with regard to this subject during the last fifty years, and four main interpretations of the eschatological elements in the Christian Scriptures should first be noted.

(1) *The Anti-eschatological Movement.* In the effort to bring our understanding of Christianity more into line with modern thought it was necessary to remove the eschatological elements in the Gospels, and to interpret the teaching of Jesus solely from the ethical standpoint. It was held that the eschatological elements in the Gospels were due to the misunderstanding of the Early Church, and thus to get at the heart of Christianity it was necessary ruthlessly to excise all eschatological references. Colani, Volkmar, Wrede, and Wellhausen were typical leaders in this movement.

(2) *Thorough-going or Consistent Eschatology.* The arbitrariness of this method led to a violent reaction. Schweitzer, following the lead of Johannes Weiss, took the stone which the anti-eschatologist builders had rejected and made it the head of the corner. The eschatological was made the central and dominating element of the teaching of Jesus. It was argued that if this eschatological element was eliminated there was no gospel left. The ethical teaching was simply 'interim ethics' for the short period until the Kingdom of God should come. Jesus preached that the end of the age was at hand and that He himself was destined as Messiah to be King in the New Age which was about to come by the catastrophic intervention of God in judgment. When the Jews would not accept Him as such, He went to Jerusalem deliberately to force the issue, and to die, in the expectation that almost immediately He would return as the Son of Man upon the clouds of heaven to set up the Kingdom of God on earth.

Schweitzer's aim in this was not to support eschatology as an integral part of Christianity, but rather the very opposite. History has conclusively falsified the eschatological hopes of Jesus, but the inspiration of His ethical teaching remains, and this is the essence of Christianity as a world religion.

(3) *Sublimated Eschatology.* Realizing that both of these extreme attitudes raise more problems than they solve, mediating thinkers were ready to accept most of the eschatological reference in the Gospels, but argued that on the lips of Jesus, they were to be understood figuratively. It was allowed that Jesus did speak of the Kingdom of God, and of the Son of Man, and of the Last Judgment and the End of the Age, and that these terms were currently in use in an eschatological sense. But it was argued that Jesus transformed the meaning of them, gave a new spiritual sense to them, and thus sublimated the current crude apocalypticism of the Jews into a lofty ethical religion for the world, dominated by the conception of the Fatherhood of God. The Kingdom of God thus becomes the reign of God's love; the Parousia becomes the presence of Christ in the believer's heart through the Holy Spirit; the Son of Man becomes Jesus as the perfect ideal man, the archetype of humanity in the purpose of God. The Early Church misunderstood much of the teaching of Jesus, and holding to their apocalyptic ideas and identifying Jesus with the Son of Man of the Daniel-Enoch tradition, placed Him within the framework of a Jewish-Christian apocalyptic.

(4) *Realized Eschatology.* The new theological outlook since the War has brought forward a new outlook upon the eschatological problem. It is now maintained that the Kingdom of God as foretold in the Old Testament is fulfilled and realized in the coming of Jesus, and that thus the Kingdom of God is not some future blessedness, but has actually come. The events associated with the coming of Jesus and especially His death and resurrection form the fulfilment of all history; they are the unique eschatological events to which the Old Testament looks forward. In them, the goal of history, the Kingdom of God, is actually realized. The Eschaton is not something now ahead of us, not something to which we still have to look forward; it has already come in these events, which thus form the crisis and centre of history, whereby the Kingdom of God ceases to be future and is realized in the present as the power of God unto salvation.

This standpoint is a great advance upon the previous ones, and illuminates many of the difficult problems of the New Testament. But in one point it seems to me to deviate from the general witness of the Early Church as expressed in the pages of the

New Testament. The outlook of the Early Church was undoubtedly forward-looking, even as that of the religion of Israel and the Jews. Even the most casual reader of the New Testament cannot fail to note how strong was the hope of the Early Church in the second advent of Jesus, in spite of its appreciation of the blessings already received. Realized Eschatology, as interpreted for instance by Dr. C. H. Dodd, lacks this sense of hope or expectation for something still ahead. In his stress upon the present realization of the Kingdom, Dr. Dodd seems to ignore the sense in which to the Early Church the Kingdom of God was still awaiting its consummation.

We must agree, as against much of the nineteenth-century theology, that the relationship of the Kingdom as present to the Kingdom as future is not in any sense one of growth, development, or evolution. It is not the relationship of bud to flower, seed to tree, dawn to midday, or child to man. If the Eschaton has come in the events associated with the coming of Jesus, in what sense has it come, and how is it that the present age still continues? It would seem therefore that we must seek another term to express the eschatological outlook of the New Testament, and the most suitable is 'Proleptic Eschatology.'

By 'Proleptic' is meant 'in anticipation.' Its use may be first illustrated from Mk 14^{8} where the corresponding Greek word is used. Jesus says of the woman with the alabaster case of ointment—'προέλαβεν μυρίσαι τὸ σῶμά μου εἰς τὸν ἐνταφιασμον.' The only sense in which this can be taken is that though Jesus was still alive, she had anointed His body as though He were already dead, that is, in anticipation of His death. It was a proleptic action. It is in this proleptic, anticipatory sense that we can say that the Kingdom of God has come. The Eschaton, the final goal of all history, the Day of Yahweh introducing the New Age of redemption, lies above and beyond history. Yet, without ceasing to be truly and not just historically future, it has burst in upon human history, and thus by anticipation we can experience the power and blessing of that Kingdom within this present age. This is the meaning of Proleptic Eschatology, and it is here claimed to be in line with the whole Biblical outlook.

(*a*) Though the phrase 'Kingdom of God' does not actually occur in the Old Testament, the idea is present from the earliest times. The twin notes of Old Testament religion are obedience to command, and hope in the Divine promise, signified respectively by the law and the Prophets. Only by obedience to the Divine command could Israel share in the hope of the fulfilment of the Divine promise of redemption. The Old Testament conceives of two ages, the present age in its sin, and the coming age of redemption and blessing. These two are separated by the Day of Yahweh, conceived as a Day of Judgment, beyond which there stretched an illimitable vista of a new heaven and earth beyond the descriptive powers of any human tongue. Associated with the coming of this New Age was the figure of the Messiah, and later on, that of the Son of Man, together with the outpouring of the Holy Spirit.

(*b*) The contention of the early Christian Church was that this promised Kingdom of the New Age had actually come nigh, that Jesus of Nazareth was the promised Messiah, and that Pentecost marked the expected outpouring of the Spirit. It was true that, outwardly, the present age still continued, and that consequently, the Kingdom of God was still future; but in the Resurrection of Jesus from the dead, the New Age had dawned, and the power and redemption of that New Age could be tasted here and now by those who believed. The redemption of the New Age, the Kingdom of God, could be foretasted by anticipation, though the full manifestation of it still awaits the consummation of the Kingdom. The literature of the Early Church abounds in ideas implicit in this proleptic outlook. Take for instance the conception that Christians are 'heirs of the kingdom' (Ja 2^{5}). The heir does not normally enjoy his inheritance until the death of the testator, except by anticipation. We have not yet entered into our inheritance but proleptically we enjoy it even now. It is to be noted that most of these proleptic terms are closely connected with the gift of the Holy Spirit. 'The holy Spirit of God whereby ye are sealed unto the day of redemption' (Eph 4^{30}). 'Who hath given the earnest (ἀρραβων) of the Spirit in our hearts' (2 Co 1^{22}). The sealing and the earnest are in the nature of pledges of future fulfilment for present enjoyment. The conception of Christians having the firstfruits of the Spirit (Ro 8^{23}) is also definitely used in a proleptic sense. The firstfruits are offered to God before the harvest as a whole is ripe, and they represent by anticipation the whole harvest. In the same way, we even now taste of the blessings of the Kingdom through the Spirit in anticipation of the consummation of the Kingdom which still lies ahead.

(*c*) With this general understanding of the outlook of the Early Church upon the subject of the Kingdom of God, we can turn back to the Gospels and re-examine the problem of the *Messiahship of Jesus*. From this standpoint we must hold that

Jesus did not claim to be undertaking the rôle of Messiah so long as He was in His human form of humiliation, but that He did claim to be 'Christus designatus,' that is, the one designated by God to be revealed as the Messiah in the Day of the End. This inbursting of the Eschaton occurred at the Resurrection which thus becomes the declaration and revelation of His Messiahship and unique Sonship (Ro 1^4). In the same way, Jesus did not claim in His earthly form to be the *Son of Man*, but He did imply that He Himself was the one appointed by God to fulfil the function of Son of Man in the apocalyptic sense at the end of the present age. He was '*filius hominis prædestinatus*,' the one who would, at the end of the present age, come upon the clouds of heaven to destroy the enemies of God, judge the world, and inaugurate the final age of the Kingdom of God. This is what lies behind the New Testament expectation of the second advent of Christ in glory. The stress in the Gospels upon the miracles of Jesus and especially upon the casting out of demons, and the raising from the dead, is directly linked with this proleptic exercise of His future power as Son of Man. The same proleptic meaning permeates the idea of Jesus as the *Suffering Servant*. His death is the means of the redemption of the world, overcoming thereby the power of Satan, taking away the sins of the world, and destroying death. Actually, however, the power of Satan still pervades the world; sin is still the universal malady of man, and death his common lot. It is only proleptically that we can say that the power of Satan is destroyed, that our sins are taken away and that death has no hold upon us. The promise of the future is made actual now by anticipation of the coming of the Kingdom of God.

The main doctrines of the New Testament are also to be understood from this proleptic standpoint. We will select three or four.

(1) *Justification by Faith*. This means that God reckons the believer as righteous even though he is still actually in a state of unrighteousness. This justification under which we now stand is only a proleptic reckoning by God of our standing in the future Kingdom of God. 'To justify' is not '*justum facere*' as far as this life here is concerned, but 'to reckon righteous' in anticipation of the Divine action when God will actually make us righteous in His Kingdom. So long as this present age continues and we live within it, we have no actual righteousness of our own. But there is a Day coming, the Day of redemption when sin and death and the Devil shall be destroyed finally and for ever. By anticipation, this victory has already been achieved by the Death and Resurrection of Jesus, and thus the benefits of that sacrifice and atonement can be proleptically attributed to those who believe.

(2) *Judgment and Eternal Life*. Just as believers are proleptically justified in anticipation of the New Age, so also unbelievers are proleptically condemned already, even though the Day of Yahweh, the Last Judgment, has not yet arrived. This is only possible if the relationship between the Kingdom of God as present and as future is as we have stated. It is noteworthy that this idea of the power of the future acting in the present by anticipation permeates the Fourth Gospel, which has but little to say directly about the Kingdom of God in the teaching of Jesus and which in other respects differs so much in emphasis from the rest of the New Testament. Take, for instance, the parallel idea of Eternal Life. This is properly the quality of Life pertaining to the New Age; but it is possible to speak of believers as already possessing that Eternal Life since that New Age is proleptically present. This idea of prolepsis is, however, equally prominent in other New Testament writings. The Epistle to the Hebrews speaks of those who 'have tasted the powers of the age to come' (6^5). The Epistle to the Colossians speaks of believers as 'risen with Christ' (3^1) and 'translated into the kingdom of his dear Son' (1^{13}).

(3) *The Christian Church*. From this same standpoint the New Testament doctrine is that the Church is the sphere in which the Kingdom of God acts proleptically in redemption during this present age. The idea of the Church as the Body or Bride of Christ is definitely proleptic in essence, since the actual Church is far from being without spot or wrinkle. It views the Church, not from an ideal standpoint in the Greek sense, but from the eschatological standpoint in the Hebrew sense. The Church commences from Pentecost and goes on throughout this interim age until the consummation, living as a visible body in the midst of the world yet drawing its real vitality from its future perfection in the Kingdom of God.

Enough has now been said to indicate the importance of this idea of prolepsis as applied to the outlook of the New Testament. The adoption of this standpoint by the Church to-day would pave the way to a better understanding of the New Testament, and thus of the function of the Church in the world, saving us at the same time from the pitfalls into which we inevitably fall when we substitute an Hellenistic standpoint for that of the distinctively Hebrew standpoint of the Bible.

The Idea of the Kingdom of God.

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The Kingdom of God was the central idea of the teaching of Jesus according to the gospel, and it is also a central idea in present-day theological discussion and in the practical life of Christianity. It has been rightly said that the question of the Kingdom of God was the overmastering question at the great meeting of the Churches during the Œcumenical Conference in Stockholm in 1925, although the words themselves are not to be read on the programme. But the idea of the Kingdom of God was the actual theme of the Anglo-German Theological Conference at Canterbury in April 1927. This Conference was a direct consequence of the Stockholm meeting. And behind every question about God's plan for the world, or the rule of God's will in practical life, or the application of Christianity in the relations of earthly life, one is finally always faced with the question of the Kingdom of God.

But it cannot be denied that a great lack of clarity attaches to the question: What is the Kingdom of God? The concept of the Kingdom of God is like a coin that has passed from hand to hand so long that the stamp has worn away. Among us the Kingdom of God no longer has any precise and definite meaning. Everybody takes the phrase in the sense that suits him best. We must remember that the Kingdom of God is not a thing in itself, an obvious thing that all reasonable people are agreed about; the expression is a term created in a certain situation and in certain concrete historical circumstances to indicate something concrete and definite. If you want to answer the question, What is the Kingdom of God? you can go two different ways. You can either investigate what the Kingdom of God means in the teaching of Jesus and in the New Testament as a whole, or else quite simply assert: This is what *I* mean when I speak of the Kingdom of God, or, In my opinion this is what *ought* to be meant by the Kingdom of God. It is clear that agreement can only be reached along the former path: along the latter all unity is excluded. Along that way we arrive only at the purely arbitrary, in both theory and practice.

The history of Christian thought after the time of the New Testament gives us little guidance. The most varying opinions about the Kingdom of God have prevailed. In the thought of the Primitive Church in post-apostolic times there was a victory for the tendency—which is undoubtedly strong in the gospel—according to which the Kingdom of God belongs to the future. According to the view that we call Chiliasm, the Kingdom of God is the same as Christ's future rule on earth, after the present age, which is under the domination of Satan, has ended, and the time of fulfilment has set in, when Christ shall reign without limit, and God shall be all in all.

But it was not long before this transcendental, eschatological view was replaced by an immanent, spiritual one. Origenes, for example, starts from this phrase in the Gospel: 'The Kingdom of God is within you.' For Origenes, the scene of the Kingdom of God is not the world and humanity, but the individual soul. The Kingdom of God is realized to the extent that Christ rules in the soul, and the mystical in-dwelling of God in the soul is realized. In Augustine we can distinguish various lines of thought. In him, too, we find an individualistic line—the Kingdom of God is the dominion of God in the soul—but we also find in him a historico-sociological line. *Civitas Dei* is God's government, God's dominion in the history of mankind, realized in our world from the very beginning of history in unceasing struggle against the Kingdom of Satan. This dominion of God in history is often embodied for Augustine in the Roman Church. And this close relation between the Kingdom of God and the Roman Church leads later, in the Middle Ages, to an identification of *regnum Dei* and *ecclesia romana*.

Luther fought on a double front in his fight for the Kingdom of God. On the one hand, he was against the claim of the Roman Church to represent the Kingdom of God, on the other, against all Chiliastic attempts to create, here on earth in the present, an earthly Kingdom of God through outer means, and outer forms of society. For Luther the Kingdom of God is purely spiritual and purely religious. The Kingdom of God is wherever Christ rules through the Word in the hearts of the living. The Word is for Luther primarily the message of the forgiveness of sins. The Kingdom of God is in the person who receives in faith the message of the forgiveness of sins.

But where the forgiveness of sins is, there is also life and salvation, says Luther in the catechism. Thus for Luther the Kingdom of God is the inner state of the soul, when the soul lives in faith, in forgiveness, in peace, salvation, and a new life. This is more or less what Paul calls 'the new creation' in Christian people. As all this comes into being through Divine grace, as a creation or gift of Divine grace, Luther's Kingdom of God can also be called the Kingdom of Grace. But it would be a great mistake to think that Luther's Kingdom of God is a purely mystico-religious concept without any ethical or moral content. By no means. For every one who knows Luther knows that Luther can never make a definite distinction between religion and morality. Where the forgiveness of sins is, there is also life, life also in the sense that faith gives spontaneous birth to good works. Life in God is like a tree that cannot help bearing good fruits.

But in Calvin the theocratic point of view comes to the fore. For him the Kingdom of God is an organization controlling the whole world—including civilization, society, and the State—an organization dominated by a Divine law in concrete terms. So for Calvin, in practice, State and Church became the same. According to Calvin, the State must be organized in such a way that it becomes a community controlled and dominated by Biblical laws. The State must be a god-state, a theocracy.

In more recent Protestantism we can distinguish three lines: a mystical line, a moral line, and a cultural-social line.

Along the mystical line the Kingdom of God is a hidden treasure that God has set in the field of the heart. Thus Johann Arndt. Along the moral line, the Kingdom of God is realized to the extent that good is victorious over evil in the world. The Kingdom of God is a state of affairs in which the moral laws are realized. From another point of view it is the community of morally striving human wills, recognizing and obeying the principle of the Good as an absolute Divine law. Thus the philosopher Immanuel Kant.

The great German theologian Albrecht Ritschl has a certain connexion with Kant. It is known that Ritschl imagines Christianity as an ellipse with two focal points One is the immediate relation of man to God—faith, sonship, redemption, freedom in God. The other focal point is moral activity, the will to the good, life according to the law of love one's neighbour. For Ritschl the Kingdom of God is situated in the second focal point. For him the Kingdom of God is the community of all the people who, in obedience to God's will, work for the goal of love in the world; it is the summing-up of all that is done in the service of love in the world. For him, the Kingdom of God is not directly realized by a man's achieving sonship in God—that is how it was for Luther—but it is realized to the extent that the aims of love are realized in the world. In this, Ritschl and the theology under his influence reveal the moralistic feature.

We may now say something about the cultural-social idea of the Kingdom of God. I suppose we all know the American theologian Walter Rauschenbusch and his books *Christianizing the Social Order* and *A Theology for the Social Gospel*. We can therefore take him as a representative of the social idea of the Kingdom of God. For Rauschenbusch it is clear that not only do people need saving, but also social conditions. Christianity is a social gospel. God carries out the salvation of society through us. 'He kindles his flame in our intellect, sends the impact of his energy to make our will restless for righteousness.' Sin is the opposite to the Kingdom of God. And for Rauschenbusch sin is primarily the social and anti-social mental state. The Kingdom of God is realized to the extent that the bad conditions and injustice in human society, that have arisen on account of this asocial mental state, are removed. The Kingdom of God is an ethical social order on this earth in correspondence to the will of God. To realize the Kingdom of God, we must 'put our hands on social groups who have turned the patrimony of a nation into the private property of a small class or have left the peasant labourers cowed, degraded, demoralized, and without rights in the land.' A great responsibility for the realization of the Kingdom of God in the world rests on us all. For we have power to fight evil. Evil can be conquered. Evil is a variable factor in humanity 'which it is our duty to diminish for every young life and for every new generation.' The Kingdom of God is the republic of mutual service in human society. It is the organization of humanity on the basis of love and solidarity. And Christian faith for Rauschenbusch is 'to see God at work in the world and to claim a share in his job. Faith is an energetic act of the will, affirming our fellowship with God and men, declaring our solidarity with the Kingdom of God and repudiating selfish isolation.' Social salvation through the Kingdom of God is the essential dogma in Christian theology, corresponding to the most authentic nucleus of the gospel. The main task

of theology is to develop the content of this dogma, and all the problems of theology should be treated from the centre formed by it.

So we see how the idea of the Kingdom of God has changed throughout the ages. Each has used the Kingdom of God as a symbol for his favourite ideal. If we know something about the general attitude of a Christian thinker, we can predict what the Kingdom of God will signify for him. As it has been with the Kingdom of God, so it has been with Christ Himself. He has had to be everything to every one. But in understanding Christ, it has always been admitted in principle that we must go to the New Testament, the only place where we can learn anything exact about Him. This ought also to be so of the idea of the Kingdom of God. For the Kingdom of God is the central idea in the teaching of Jesus. We shall therefore look for an answer to our question in the gospel. And when we have found the answer, we shall try and apply it to ourselves and our time.

According to the Gospels, the Kingdom of God was the central concept of the teaching of Jesus. In the Gospel of Matthew the expression the Kingdom of God, or its equivalents the Kingdom of Heaven or 'the Kingdom,' occurs about fifty times. And when the evangelists wish to summarize the content of the preaching of Jesus, they say: Jesus preached the gospel of the Kingdom, saying: 'The Kingdom of God is at hand. Repent you and believe in the gospel.'

But we never come across a definition of the Kingdom of God in the Gospels. Jesus often describes the Kingdom of God from various points of view, and we often have glimpses that take us into the hidden essence of the Kingdom of God. But we look in vain for a coherent description of what the Kingdom of God is. Jesus assumes that people in His time knew on the whole what the Kingdom of God was. And His task was not to provide a theory of the Kingdom of God, a new theological doctrine by the side of all the other doctrines about the Kingdom of God. His task was to come as a prophet or herald—*keryx*—with a message: 'The Kingdom of God is at hand,' *i.e.* the Kingdom of God will soon be here, it is on the way. This message caused a revolution among the people. We may say that there was a great revival movement. The question was, Who should get in? Who would have to stay outside? Everybody had to make up his mind for or against God, for or against His Kingdom.

Jesus knew that His message about the Kingdom of God would find a response. For the people of Israel had dreamed about the coming of the Kingdom of God for generations. The Kingdom of God was the content of Messianic hope right from the days of the Prophets. It received an especially rich formulation in the Apocalypticism. In the apocalyptic literature of late Judaism, the Kingdom of God is a new world, a new existence, a new heaven and a new earth, which will one day come as by a miracle, and replace the historical world in which we now live. This new world is transcendental and supernatural. It is already prepared in Heaven, but when God's hour is come, He will reveal it here on earth. The Kingdom of God is the upper world where God, the angels and the holy ones reign in opposition to the underworld in which we live, and where Satan and the demons rule. The apocalyptic conception is dualistic in its essence. But the dualism of heaven and earth will not be for ever. One day heaven will come down to earth. Then everything will be changed. A new order of things will begin. God will rule everywhere. The dominion of Satan and the demons will be overthrown. The Kingdom of God will have come on earth. These things are not genuinely Israelitic. They have come largely from the East, from Iran. In our day it has been particularly Rudolph Otto who in his book *Reich Gottes und Menschensohn*, by an analysis of the Book of Enoch, has shown in detail how Israelitic and Iranian ideas have mingled in Apocalypticism. This Apocalypticism flourished especially in Galilee, and Jesus came from Galilee.

Let us now investigate what the Kingdom of God is in the teaching of Jesus, and in doing so we shall also see what a close relation there is between the idea Jesus had of the Kingdom of God, and the apocalyptic idea in Judaism.

The Kingdom of God is a world where men can gather, and to which they can obtain entry. 'Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven' (Mt 8^{11}). At the Last Supper Jesus says that next time He will drink wine with His disciples in the Kingdom of God (Mt 26^{29}). In that world the righteous will shine like the sun (Mt 13^{43}), and there the apostles will sit on thrones and judge the twelve tribes of Israel (Lk 22^{30}).

Participation in the Kingdom of God is a gift that God gives to men. Its treasures can be taken from some and given to others. One can receive the Kingdom of God, and see the Kingdom of God. It is the object of man's longing and struggle, but a man cannot enter it, unless he realizes the higher

righteousness that Jesus describes in the Sermon on the Mount. 'Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven' (Mt 5^{20}). Jesus preaches the coming of this world to the crowds in Galilee. It will soon appear. All must prepare themselves for its coming. He who is prepared will be able to be a citizen of the new kingdom. He who is not prepared will stay outside. When Jesus teaches His disciples to pray, 'Thy kingdom come' in the 'Our Father,' He teaches them to pray that this new world may soon come and replace the evil world.

It is such lines of thought that have taught us to speak of the idea Jesus had of the Kingdom of God as an eschatological idea.

But with this idea of an approaching Kingdom of God, all is not said about Jesus' teaching of the Kingdom of God. The dramatic situation is still more tense. For the Kingdom of God is not coming after some months or years, it is on the way. Twice Jesus says this with the greatest of clarity. One passage is Mt 12^{28}. Jesus had driven a demon out of a demoniac. And He compels the Pharisees to admit that it must be by the Spirit of God that He has driven out demons. But in this He also wishes to compel them to another admission: 'If I cast out devils by the Spirit of God, then the kingdom of God is come unto you.' What do we see by this passage? We see this: In the fact that the evil spirits gave way to the Spirit of God active in the Person of Jesus, and that thus the dominion of Satan on this earth was being broken, Jesus saw a symptom that the Kingdom of God was already on the way. Where the Spirit is, there too, for Jesus, is the Kingdom of God.

The other passage is Lk 17^{20}. The Pharisees asked Jesus when the Kingdom of God should come. Apocalyptics were accustomed to carrying out all kinds of calculation, and to refer to a number of omens. Jesus answered, The Kingdom of God does not come in such a way that its coming can be calculated. No, the Kingdom of God is already among you. This means that the Kingdom of God is already on the way. A beginning to the great drama is already being played. They had it before their eyes, although they saw nothing of it, since their hearts were blinded.

Jesus does not speak directly of the Spirit here, but is probably thinking of His own Person and His work in general. When He advanced as victor over the kingdom of evil, over sin, want, disease, and demons, He advanced as a representative and incarnation of the powers of the Kingdom of God on earth. Where Christ was, there was already present the beginning of the Kingdom of God.

Thus Jesus says the following of the Kingdom of God: The Kingdom of God is the heavenly order, the Divine world that will one day come in its glory; but it is already present in its beginning in the presence of the Spirit, in the presence of the Person of Christ in Divine force and power.

These thoughts are now taken up by the apostles and carried further. The Apostle Paul knew that the Kingdom of God is in heaven and that it will one day come, on the Last Day, in its glory. We have many verses about it. 'Do you not know that the wicked will not inherit the kingdom of God?' (1 Co 6^{9}). 'Flesh and blood cannot inherit the kingdom of God' (1 Co 15^{50}). 'God has called you to his kingdom and glory (1 Th 2^{12}). The Apostle hopes soon to be able to enter into the supernatural, heavenly kingdom: 'The Lord shall deliver me from every evil work and will preserve me unto his heavenly kingdom' (2 Ti 4^{18}). But Paul also knew that it is already here on earth, and that after the death and resurrection of Jesus, and after the outpouring of the Spirit, in other words after Easter and Pentecost, it is here in a still wider sense than it was during the earthly life of Jesus. The Apostle thinks of a present Kingdom of God when he says: 'The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost' (Ro 14^{17}). And again: 'The kingdom of God is not in word, but in power' (1 Co 4^{20}). And in a third passage we read: 'He hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son' (Col 1^{13}). The Kingdom of the Son is the same as that which is at other times called the Kingdom of God. Paul often uses another word for the Kingdom of God, 'life' in a pregnant sense, or 'eternal life.' And 'life,' too, will one day come in glory, but it is already in those that have faith and sonship. Life in this pregnant sense is related to both the Spirit and to Christ. It is a life in the Spirit but also a life in Christ.

It is of this life that the Apostle speaks in Ro 8: 'The law of the Spirit brings the life which is in Christ Jesus, and that law has set me free from the law of sin and death.' And again: 'As we live by the Spirit, let us be guided by the Spirit' (Gal 5^{25}). To have this new life means to be a new creation: 'There is a new creation, whenever a man comes to be in Christ' (2 Co 5^{17}). Such a man is a new man, living in a new sphere of life: 'We live in

newness of life' or 'in the new sphere of life' (Ro 6^4). 'You must be renewed in the spirit of your mind, putting on the new nature' (Eph 4^{23}). 'You have stripped off the old nature with its practices and put on the new nature, which is renewed in the likeness of its Creator for the knowledge of him' (Col $3^{9,10}$).

This new Christo-pneumatic life, which arises in men who open themselves by faith to God's creation, is a life whose essence is power, 'dynamis.' It moves in the inward man like an indwelling, mighty fire, which gradually makes the whole being glow, and is also expressed in effects of the outer life. This pneumatic life is the basis of human religious expression, from the simple cry of Abba (Gal 4^6) to the ecstatic phenomena, speaking with tongues, etc. But it is also the basis of all moral expression: in the last resort, Christian love is nothing other than a flowing out of the pneumatic life within a man.

This life of the Spirit created by God in the man of faith is that which is called in the Johannine Scriptures 'eternal life' or 'life,' regarded as the possession of the man who has been born again. Thus in John the originally eschatological concept of 'eternal life' has been used to signify an immanent spiritual reality in the Christian. When, through faith in Christ, a man undergoes the change of rebirth, participation in the Divine life itself is given to him; he becomes of God's family, and shares in His immortal essence. Therefore it is said in 2 P 2: 'We participate in the divine nature.'

This pneumatic life that exists in the man of faith, thanks to God's creation in him, is a later time's equivalent to the present Kingdom of God in the terminology of Jesus. The phrases are new, the thing is the same. Conscious of the presence of this Divine life of the Spirit in the world of men, Primitive Christendom lived conscious of the presence of the Kingdom of God. They knew they were living in the last age, in the age of fulfilment. By the effusion of the Spirit in the Church the Kingdom of God on earth was being perpetually created anew. There was a beginning of the Kingdom of God in the Person of Jesus, filled with the Spirit; there was a new beginning in what happened at the first Pentecost. And fresh victories for God's aims occurred, when a man became a participant of the Spirit through baptism or the preaching of the gospel. This consciousness of living in the age of the Kingdom of God, the age of fulfilment, the age of the Spirit, the last age, gave to the whole existence of oldest Christendom its peculiar tension and atmosphere. They lived in eschatological and pneumatic consciousness, both being the same thing, seen from different points of view. They knew they were experiencing the fulfilment of the prophecies, and only the final fulfilment was yet to come. But with swift hope time hastened on towards this fulfilment, and all the powers were already energetically active, which would soon win a complete victory in existence, and change it. The Kingdom of God had already come, but they looked forward to the time when it should have come in power.

The connexion between the existence of the Christian now and his existence in the perfect Kingdom of God is clearly expressed in some Pauline passages. Paul looks upon the Spirit that the Christian has received from God as something received in advance from life in the future Kingdom. We have received the Spirit 'as a forestate of the future' (Ro 8^{13}). A related idea is that the Spirit is a token of what is to come: 'The holy spirit is the pledge and instalment of our common heritage, that we may obtain our divine possession and so redound to the praise of his glory' (Eph 1^{14}).

We now return to the beginning of this article. In what sense should we speak of the 'Kingdom of God'? My opinion is that we should try and go back to the New Testament, to the teaching of Jesus and the apostles. It is a question, not of all the details, the purely incidental and historical, but the nucleus of the thing, the essential. And from this point of view we may say: the Kingdom of God is life in the Spirit, or life in Christ, which falls to the lot of those who in faith have become children of God. When this new life is thought of, not as purely individual and psychological, but as a new form of existence, embracing and including and filling all those that live in fellowship with God through Christ, we call this life the Kingdom of God. It exists as certainly as men who live in fellowship with God exist, but one day it will be revealed in glory, when we shall be like Him, and see Him as He is in His glory.

But does this mean that the Kingdom of God is to be taken only in a purely mystical and spiritual sense, as a hidden treasure within the soul? By no means. For life in the Kingdom of God is pneumatic, and by that also dynamic, a life of power. Where the Kingdom of God is, it must also have outward effects. To him who is a citizen of the Kingdom of God, and filled with its power, it is not indifferent what life and conditions around him are like. He sees clearly God's will with regard to earthly, political, cultural, and social conditions, he becomes God's assistant in the improvement of

these conditions as God intends, and in the Spirit and in fellowship with Christ he has the power that urges him on to work. His daily prayer is: 'Thy will be done on earth, as it is in heaven.' And he knows himself called to a sacred service, and that the nearer he approaches God in the Spirit, the more wisdom and power he acquires for the service of his neighbour and society.

We must say without reserve that the representatives of social Christianity are right in stressing that work for reform of the political and social conditions in the world according to the will of God is a necessary task for Christians and the Christian Church. The Christian-social movement has roused our conscience to this duty in a very healthy way. But when certain representatives of the Christian-social movement speak as if the reform of society were *the same* as the Kingdom of God, we must say that this is not in agreement with the teaching of the New Testament. According to the New Testament, the Kingdom of God is life in God's fellowship in all those that have sonship in God by faith; but the Christianization of social conditions is the effect of the Kingdom of God in the soul.

That the Christian Church has often neglected social duties is due to three things. First, it has often stressed the supernatural character of Christianity to the detriment of its task to be salt and light in this world. Secondly, it has often stressed the religious side of Christianity, Christianity as faith and an inner, mystical life in God, to the detriment of the ethical, active side, Christianity as action. Thirdly, it has often stressed the individualistic side of Christianity to the detriment of the collective. Thus the power of the Kingdom of God has often remained a latent power, when outward work is concerned. In our day, those who are Christians must be awakened to social duties, so that the power that dwells in them may be made actual for collective and social tasks too. The Christian Church must take up social tasks for two reasons. Firstly, because it is not indifferent for the success of the Kingdom of God what the social and political conditions are. These conditions must afford an environment as favourable as possible to the growth and victory of the Kingdom of God in the world. Secondly, we must work at the Christianization of social life because this too is part of the world that is God's world, and for which God's will is valid. God wants His will to be done on earth as it is in heaven.

In the Biblical sense, the Kingdom of God is like a drama in four acts. The first act is the age of prophecy. It is the time when the prophets looked forward to the Messianic kingdom that was one day to come. The second act is the age of Jesus and His disciples, the age when Jesus walked this earth in visible form. Where Jesus was active through the power of the Spirit, there was a beginning of the Kingdom of God on earth. The third act is the time after Easter and Pentecost. The Kingdom of God has now made a new advance in the age. The Kingdom of God is now present where the Christian Church is, the Church as the bearer of the life of the pneuma and the life of Christ, ruled by the resurrected and living Kyrios-Christos. The fourth act is still before us. It is the fulfilment. If God is the God of history, we are going towards a goal. And what we shall experience in the world of fulfilment is the perfection of that we already have in the Spirit and in Christ.

In the Study.

Virginibus Puerisque.

My and Mine.

By the Reverend Stuart Robertson, M.A., Lisbon.

'Ye are not your own.'—1 Co 6[19].

'It's mine. It's my very own' are words we have all said often: you've said them. So have I. Very often these words mean, 'It's not yours: you shan't have it. You shan't share it. It's my own, to do what I like with.' A small boy was once asked in his grammar lesson, 'What kind of pronouns are My and Mine?' His answer was, 'They are aggressive pronouns!' He was not far wrong. Possessive pronouns are too often aggressive pronouns. Some one has said that an Englishman's idea of property is something that other people are to be kept out of. So he builds a wall round it, or puts up a barbed-wire fence, and

sticks up notice-boards which proclaim to the world that it is 'Private Property' and that 'Trespassers will be Prosecuted,' and that's that!

There is a story that the Muhammadans tell about Jesus which I think is worth telling. They have a great respect for Jesus, who, they hold, was a very great prophet, though they do not believe, as we do, that He was the Son of God and the Saviour of the world. They have many stories about Jesus, and some are foolish; but this one isn't.

One day Jesus and His disciples were walking and they came to a field of corn. The disciples were hungry and began pulling the ears of corn, husking them by rubbing them in their hands, and eating the grains of corn. The man who owned the field came running to order them away, shouting, 'This field is mine.' Jesus, with a word and a wave of His hand, called to life all who had ever owned the field, all who had ever worked on it, and lo! beside every blade stood a man and every man was saying, 'This field is mine.' Some the man could recognize—his father, and his grandfather, but the rest of the company were unknown to him. There were figures bent with toil, their shoulders bowed, their hands gnarled and hardened—those who had hewed down the trees and stubbed up the roots and cleared the ground; those who had wearily and patiently picked up the stones and built the dykes; those who had carried soil to it in baskets—all who had made the field. Some bore scars which told of warfare with wild beasts; some bore scars which told of warfare with thieves and Arab raiders; and all said, 'This field is mine.'

So the words died on the man's lips, and he thought twice or thrice before he ever said again, 'This field is mine.'

Have we ever the right to say of anything, 'This is mine'? 'Well,' you say, 'how if I paid for it myself out of my own pocket money?' Where did your pocket money come from? From your father? But he didn't just pick it up. It didn't fall from heaven. He worked for it. He paid for it with his work, denying himself to get it for you; and you say it's yours, you paid for it. You didn't. 'How little we pay our way in anything in this world,' says Robert Louis Stevenson.

The bread you eat is paid for, not only by money from mother's purse, but by the toil of the ploughman, the anxiety of the farmer, the sweat of the reapers, the risk of the sailors who bring the grain overseas, the work of the miller, the work of the baker who is busy while you are sleeping.

You can see the price of fish in the fishmonger's shop, but for the real price you must go to the fishing village and see that widow whose husband was lost at sea, that sorrowing mother whose son never came home; you must go to the pierhead of the little harbour and watch the anxious women peering through the darkness and hoping the boats will make the harbour.

You have a Bible, bought or given; by every page might stand some one of the great army of those who suffered at the stake, rotted in dungeons, risked their life and liberty to give us our English Bible. Don't say, 'Bibles are cheap.' They are costly things, but you didn't pay the price.

Everything we have is like the shell which murmurs of the sea it came from: everything has an echo of the sea of sacrifice and strain from which it has come to the shore of our life for us to pick up easily. 'Other men have laboured,' said Jesus. We reap harvests on which we have bestowed no labour. Your body is not your own. It was paid for by your mother's pain and peril, and for some, their mother's life was the cost of their own.

We say sometimes of a down-trodden man that 'he can't even call his soul his own.' But that least of all can we call 'our own'—'Ye are not your own,' says St. Paul, 'ye are bought with a price,' a price only One could pay: 'There was no other good enough to pay the price of sin.'

To remember these things is the spell to chase selfishness and conceit out of our life; to make us wise and generous in the use of the things we possess; and anxious to live our life for Christ's sake because we are not our own but His who gave His life for us on a Cross.

Swords and Pokers.

By the Reverend R. E. Thomas, M.A., Barnet.

'They shall beat their swords into plowshares.'—Mic 4^3.

I can see a sword before me as I write. You cannot see it, but I would like to describe it to you and to tell you something about it.

It does not look a very fine sword. It is rather short, not at all bright and glittering, and its edge is not sharp and its point is not keen. In fact it is dull, blunt, and worn. You could not easily do much damage with this sword. Yet there is brass on its hilt, and that is nice and bright, and there is something else upon the hilt. This something else is interesting: it is the sign of the crescent and star. The crescent and star show that the sword is not English, but Turkish.

I happen to know that this sword did once belong to a Turkish soldier. Whatever it may look like now, it was once in a real battle. I think I could almost take you to the exact spot where, over twenty years ago, this sword was picked up on the battle-field. But we should have to go a long way, right away to Baghdad, and a little farther than that.

Now when I brought this sword home to England after the War I remembered the words of the prophet, 'They shall beat their swords into plowshares.' But I did not want a plowshare. I had not got a farm, to begin with. And, looking at my sword, I did not think it would be very much use even for gardening, let alone for farming. What, then, could I do with it? I said: 'If I can't beat this sword into a plowshare, I will beat it into a poker.' And so a poker my sword became. Ever since then it has sat on our hearth, and I can assure you that it has done much better work helping to make bright fires than ever it could have done in war.

Not far from the sword, as I write, is the picture of a pen. This pen was used some years ago to sign a famous pact or treaty, called the Pact of Paris or, sometimes, the Kellogg Pact, after the man who had much to do with bringing it about. This was an agreement between the nations which signed that, if they should have any differences or disputes between themselves, they would not go to war, but would settle the trouble in some more reasonable way. That was a very good thing to agree to, though too many of those nations seem now to have forgotten that they signed that Pact and promised to be sensible.

Now around the pen with which the Pact of Paris was signed, runs an inscription. It is this inscription I wish particularly to mention. This is what it says: 'If you want peace, prepare for peace.'

Well, that just sounds plain common sense. Naturally, we might suppose, peace, like most other things, must be prepared for if we want it. If we want success in an exam., we must prepare for success. So, naturally, with peace.

The point of this inscription, however, is that for centuries, ever since Roman times indeed, there had been a saying something like this, but really very different. That saying had been: 'If you want peace, prepare for war.'

Now that does not sound common sense at all. Whoever heard of wanting one thing and thinking you would get it by preparing for just the opposite? It is like saying, 'If you want to succeed, prepare to fail.' Yet for centuries people have thought that if you want peace you must prepare for war.

But will this preparing for war really bring peace, and keep peace? Whether it will or not, it would be a much safer and surer way to get peace and to keep it if we all remembered the words on that pen: 'If you want peace, prepare for peace,' and set ourselves with more determination to thinking about, and doing the things of peace rather than the things of war.

If all swords could be turned into pokers, and if all guns and bombs, and whatever is meant to hurt and destroy life could be turned into something which will help and save life, then we should have peace, real peace. And this is what we must hope and pray the nations will be led to do.

The Christian Year.

Twenty-third Sunday after Trinity.

'But not . . .'

By the Reverend John Short, M.A., Ph.D., Bournemouth.

'We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.'—2 Co 4^{8-10}.

Paul has been describing the glory of his apostolic ministry. He has been telling, once again, how his mind is gripped and held by the glory of God revealed in Jesus Christ. To him a great mission has been entrusted, a mission that he most firmly believed would inaugurate a new creative era in the history of the world. A mood of high exaltation moves him as he writes. But, as so often happens in Paul's letters, the mood suddenly changes. Obviously he feels the contrast between this great treasure entrusted to him and the frail vessel in which it must be carried. 'We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.' His enemies had driven home to him that fact. 'A man of no presence,' they said, and one who lacked the graces of an orator—and this in an age when oratory was much admired and practised. Also, he was severely handicapped by some physical infirmity, his 'thorn in the flesh.'

That phrase, 'earthenware vessel,' also refers to conscious inner weakness. In these revealing letters the Apostle does not hesitate to speak of his doubts and his fears and his sorrows. Sometimes he was swept by a strong feeling of resentment: sometimes he suffered a sense of abandonment. Yet his spirit

always rose triumphant over his circumstances. The Spirit of Christ dwelling in his heart always raised him to new life and faith and hope. Always there is the earthen vessel: and, always, there is the heavenly treasure.

Matthew Henry, that old-fashioned commentator who produces so many flashes of insight, comments on the text, 'There is always a "but-not" for the children of God.' This phrase points in two directions. It points, on the one hand, to some challenging situation or to some baffling and trying experience. It points, on the other hand, to the sustaining, renewing Grace of Eternal God.

In the first place this is *a word for life's tempestuous hours*! How often, and how wonderfully, there come the saving interventions of God. How unexpected they are; how unobtrusive! Often we are tempted under the stress of provocation and strong feeling to act hastily, to take strong measures to deal with the situation and to vindicate ourselves mightily. 'I have a good mind to let them have it.' These are words that are often on human lips. There are few of us who have not succumbed to life's tempestuous hours.

Dr. Hubert L. Simpson has a most suggestive sermon which illustrates this point. It is a story of David in the days of his exile, when he was compelled to flee from Saul, King of Israel. He had gathered a band of warriors around him, and he exacted toll from the farmers and herdsmen whose property he and his men protected from various marauders. One of these, Nabal by name, refused the request of David's men for food, in spite of the protection he had received. It angered David, and he set out at the head of his men to take his revenge. The tale might have ended in violence and bloodshed, but Abigail, the wife of Nabal, took a hand in the game. She, tactful woman, set out to meet David. Such was her tact, her grace, her sweet reasonableness, that she was able to soothe that hot heart and to save Israel's future King from the sordid, shameful memory of a dark deed of violence.

How often God deals with us in this fashion! How often the tact, the grace, the reasonableness of friends have saved us from a false, unworthy step. Many of us, as we look back over life's stormy, difficult passages, feel a song of praise welling up in our hearts. Sometimes, the 'but-not' has been the saving word of a wife or the memory of a beloved face. As Dr. Simpson puts it in his graphic way, it may even have been the voice of a friend standing with us, reasoning with us, in the light of a street lamp, beseeching us not to make fools of ourselves. As we listened our mood changed. The earthquake, wind, and fire died down and we heard the still small voice of God. Always there is a 'but-not.' In retrospect we can detect them and give thanks for them. How unobtrusive, how homely are the saving interventions of God.

It is *a word for life's restrictions*! Paul writes: 'on every hand we are troubled, but not distressed; or, as Weymouth puts it, 'at all points hard-pressed, but not hemmed in.' Many are restless, weary, and distressed because they feel, so keenly, life's restrictions. They are hemmed in by restricting experiences and thoughts. So much conspires to arouse that feeling. The new knowledge has enlarged our conception of the universe, but it has also brought a desolating sense to many thoughtful people of human insignificance, and faith has melted into great marks of interrogation. Others are hemmed in by restricting circumstances of every kind—poor homes, ill-health, lack of money, no market for their labour. Others are conscious of deficiency of gifts, either of nature or grace, or both. In the words of the Psalmist they might say, 'The place where we dwell is too strait for us.'

Yet, even here, we can find a way to escape, a 'but-not' of God. Paul found it in the glory of the gospel of Christ. He took refuge again and again in the great thought that 'God is Love.' He had seen that love in the face of Jesus Christ, and he held to it for ever. We, too, may do the same and win the same freedom. Love is a liberator. It sets the spirit free. When the soul rises to the great gospel thought that God is Love, the miracle is wrought again. The vastness of the universe is forgotten. Human insignificance is seen to be a dreadful lie. The most appealing and insistent of all voices comes stealing into our hearts. 'It is not your Father's will that one of these little ones should perish.' 'God *so* loved the world.' That spells deliverance, space, freedom! Those who know its power and trust in it will not be hemmed in.

The night is mother of the day;
The Winter of the Spring,
And ever upon old decay—
The greenest mosses cling.

Behind the cloud the starlight lurks;
Through showers the sunbeams fall;
For God Who loveth all His works
Hath left this hope with all.

It is *a word addressed to moods of depression*. 'Cast

down, but not destroyed.' Many suffer these moods. There is so much to engender them. Yet, for every depressed mood there is a 'but-not' of God. Always it is there if only we could see it. We do not recognize the saving interventions when they come. Life is full of God, ordinary, everyday life, if only we were sensitively alert to His presence and His revelation. Sometimes the 'but-not' is a letter from a friend with a word of encouragement to help us. Sometimes it comes with a knock at the door, and a visit from some understanding soul. Often it is wrapped up in a parcel. Sometimes the depressed mood is lifted by a sudden smile, and the sun comes from behind the dark cloud again. John Bunyan understood these things. You remember how he walked through the dark Valley of Humiliation, surrounded by pitfalls and dangers and assailed by tempting, whispering voices. In the darkest place, just when he was on the point of giving up hope, suddenly he heard a voice singing cheerfully a little way ahead. It gave him new heart. When day broke he overtook Faithful. This is a transcript of life, as all Bunyan's incidents are.

And, in the last place. '*Do not disparage your handicaps, whatever they are!*' They are not unintentional. They are woven into God's great plan for our life. They are, in His strange and inscrutable Providence, the very conditions under which His 'but-nots' are made known. Will you take this thought to your hearts? Remember that the background of all true pleasure is pain. Socrates meditated on that thought when they removed the leg-irons from his limbs in preparation for the drinking of the hemlock. Darkness is necessary for vision of the stars. Joys flash like sunbeams in the rooms and corridors of our homes. Life knows and appreciates the lighter moments. Had we no capacity for laughter and gladness the whole race would perish of boredom. But the Man of Sorrows could never be, as things are, either the world's supreme ideal of personality, or the Saviour of men, if laughter and pleasure were life's dominant music. None would choose sorrow for the sake of sorrow, or hardship for the sake of hardship, or suffering for the sake of suffering, but we must believe that, since these have to be endured, there runs through them all the scarlet thread of God's redemptive purpose. What if the Cross be the great 'but-not' of God? the 'but-not' that interprets life's mystery?

We believe it is; and our hearts are high. There is a song on our lips that nothing and no one can take from us. We see dimly, but we see, and for the rest, the unseen, as we gaze on that Cross, we are satisfied.

Twenty-Fourth Sunday after Trinity.

Intercession.

'I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.'—1 Ti 2^1.

No one can help being struck by the immense amount of energy and enthusiasm which is spent every year, with a genuinely Christian motive, either upon discussing Christianity—how it can be defended, how it should be applied—or else upon actually doing things, tackling many of the most useful and valuable forms of philanthropic work which lie to our hand. And all this is admirable. It means that Christians are learning the nobility of service—an active and self-sacrificing discipleship.

But it has its danger, too. Many of the men who are the most eager in these activities are the very first to tell us that what is more and more coming to be their dominating thought is their growing sense that their own spiritual life must be immeasurably purer and stronger and deeper if they are to be able, in the midst of all this busy-ness, to carry the Christian message out into an unbelieving world. While they have been 'cumbered with much serving' they have forgotten the inner life of personal devotion, which alone can keep their service fresh, or make it fruitful.

And, so, it is about prayer that I want to say one or two very simple things. For prayer is the driving-power behind all spiritual achievement, the fuel that feeds all spiritual flame. If we think and talk without praying, we can have theories—but we can never have a religion.

Now there are many separate kinds of prayers—praise and thanksgiving, intercession, petition, contemplation and so on; but none of them is 'prayer' itself. They are only 'technique'—only roads or methods of travelling towards our goal. What, we must ask, is the goal itself? What is prayer in its essential meaning? And I think we may say that it is a lifting up of the mind and the soul to God—thereby expressing an entire dependence upon Him. It is a longing and seeking by the whole human personality to realize, and communicate with, and become in mind and will united to the Divine. If once we think of prayer in this large sense, we shall understand better what our Lord and the Scriptures mean by 'faith' in this connexion. It doesn't mean a feeling of certainty that God will give us what we ask for. It means a venture of belief in the reality of the world not seen—the reality of God and His love, which drives us to search for Him and bring our will into line with His. And that experience is

prayer itself. The Lord *is* my Shepherd, I *shall not* want.

But though it is true that a certain way of thinking and living is itself prayer, yet it is also true that we cannot therefore think it unnecessary to set aside particular times during which to practise it. There is value in special times and places. Our Lord's own teaching makes that clear enough; for though His whole life was a perfect offering to God—a perfect prayer, yet He not only taught us a pattern for our praying, but Himself spent whole nights upon the mountains in prayer in its more special sense. We have to 'practise' (as the saints have called it) 'the presence of God.'

Intercession—prayer for other people—is the chief way in which we can bear our Christian witness, can serve others by trying to bring them nearer Christ. For the vast majority of people that is the only way in which we can help them, but it is always a way. 'I exhort therefore,' said St. Paul to Timothy, 'that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.' It is one of the first things every Christian has to do; but in actual practice we find it one of the most difficult of all.

First, we must try to realize as freshly and vividly as we can, the startling truth that all mankind is one. Dr. M'Neile in his excellent book called *Self-training in Prayer* tells us to consider what we mean when we say that one man influences another—how that in this process there is a real interpenetration of selves which does actually affect all mankind. All the thoughts and actions of each individual affect his character, and therefore his influence, and so do actually either lift up or drag down the character of the whole body of his fellow-men. If one member suffers spiritually all the members suffer with it.

And, besides realizing this oneness of humanity, we must remember, further, that ourselves and the whole Christian body are priests in its behalf. The essence of the priest's office is that he represents, he stands for, the people for whose benefit he is doing his service. In other words, we can intercede for others just in so far as we do not stand detached, apart from their sin or their need, but identify ourselves with them in it—make it 'ours.'

When we realize this, we begin to see the whole duty of praying for separate things and separate people in a new light. What we find is that it seems easy to us to pray with a quite passionate earnestness at certain moments or for certain people, but that praying, let us say, for schools or hospitals, seems to be on an entirely different plane. Can these prayers be charged with anything like this eager personal emotion or desire? And the answer is that they can't, and yet that they are good and real prayers. For what we can and ought to cultivate, by practice and by a large and growing love of God, is a deep desire for the hallowing of His name and the coming of His Kingdom: for the working out of His eternal purpose: for the satisfying of His desire for the salvation of all men. And if once that large, all-embracing, spiritual longing dominates our mind, then each detail, though it does not in itself rouse our emotion, falls into its place. 'I want you to know,' said St. Paul to the Colossians, 'how great a conflict I have (with what an agony of earnestness I pray) for you, and them at Laodicea, and as many as have not seen my face in the flesh.' His eagerness didn't come from a personal emotion for personal friends; it came from his burning desire for the building up of the whole body of Christ, through which all mankind could be lifted into union with God. And so with us.

We see that here is yet another instance of prayer as a wordless thing—a simple surrendering of our hearts and wills to God. There are separate and definite things or people whom we want to pray for; but the first thing to do is simply to rest in the consciousness of God's presence, striving to catch the vision of His all-embracing love and purpose. We shall no longer then be able to limit our prayers to things which only touch our self; or rather, our self will have so grown that no living soul is outside the reach of its interest and its pity and its love.

To make our intercession better means more and more to get rid of our self—to sink it out of sight, so that the Holy Spirit can more freely utter through us his pleadings for all the souls in whom he also dwells.[1]

SUNDAY NEXT BEFORE ADVENT.

The Trial of Faith.

BY THE REVEREND DAVID CAIRNS, M.A.
BRIDGE OF ALLAN.

'And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?'—Lk 7^{19}.

The modern traveller to Palestine, if he is energetic, may visit the ruins of the tremendous fortress of Machærus, where, it is said, Herod Antipas kept John the Baptist a prisoner till the day of his execution. But Machærus is remote and hard to reach, lying, as it does, on the far side of the Dead Sea, some four thousand feet above it,

[1] C. S. Gillett, in *Sermons for the Year 1932*, 444.

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on a stony and desolate spur of the mountains of Moab.

All along the shoulder of the hill lies the ruined town, once defended by massive walls, and overlooked by the oblong level plateau where Herod's magnificent palace once stood. And above this again is the ruined keep where John lay in a dungeon. As you clamber over the broken masonry that lies tumbled about on the hilltop, you can see a well of great depth and two dungeons, one of them deep down, its sides barely broken in, with small holes in the masonry, where staples of iron and wood had once been fixed. If you raise your eyes from peering down into the dark depths of the dungeon, a remarkable sight meets you. From where you stand, the road descends, step by step, to the Dead Sea, the whole length of which is visible to you. We can imagine the Baptist as he stands surveying this great prospect. Far to the south stretches the rugged wilderness of Judæa. Here nestles Bethlehem: there is Jerusalem on its mountain-top. John looks north into the deep cleft of the Jordan valley, this oasis of beauty is Jericho; beyond it, like a silver thread, Jordan winds through desolate looking country, till it is lost in the haze which lies upon the horizon. As John the Baptist looked on this scene, he could see another picture, the picture of his life. There was the hill-country of Judæa, where he had spent his boyhood. There was the wilderness where he had lived for many years in communion with God. There were the Jordan banks where he had preached to the crowds, and told them of the coming Messiah. There he had baptized Jesus, and there it had been revealed to him that this was the Christ, whose coming he had prophesied.

> Bliss was it in that dawn to be alive,
> But to be young was very Heaven.

And now he is manacled and thrown by the rough soldiers into the dungeon, and when his disciples toil up the long road to visit him, it is at the narrow window of the dungeon that they must stand and speak to him. 'The Messiah,' says John, 'What of Him?' What is He saying, what is He planning? What is He doing? Is He remembering me? Will He be in time to rescue me, when He gathers the wheat into His garner, and burns the chaff with unquenchable fire? Or shall I no longer be here to see it, and welcome my freedom and His great reign?'

And then those disciples of John, poor troubled creatures, would go away down from the mountain prison, and follow the crowds that went with Jesus, and would try to understand the message that He taught, and to fit it in with the things that John had said about the Messiah. At last John sent them to Jesus with the direct question: 'Art thou he that should come, or are we to look for another?'

John's hope was so long deferred that despair had almost gripped him. How certain all his faith had once seemed to him! He remembered those thoughts that came to him long since when he was in solitude with God in the desert. Could it be that they were mere delusions created by too much loneliness? His preaching and teaching to the crowds, was it after all only religious excitement and hysteria? Where was the Baptism with the Holy Spirit and with fire? Where was the Messiah whose sandals he was unworthy to untie?

Try to conceive of the agony of mind from which John was suffering. It was not merely that his own life seemed to have been wasted. He feared that he had lost God also. Often the faith of believers has to be exposed to such a terrible trial. In the last war there were many who had to go through this furnace of doubt. I remember reading in one of the books of Studdert Kennedy a reminiscence of such a time in his own experience. It was when our troops were attacking at dawn under heavy shell-fire, and the wounded were being brought back to the first-aid post. Nature seemed utterly to disregard the evil of man, for the sun was rising in all its splendour, and the larks were singing. And Kennedy tells how for a short time he felt that if there were a God, He would never have allowed anything so terrible to happen as this through which our men were passing.

Supposing you or I were to find ourselves in such trouble and temptation, how should we meet it? We should do as John did in the time of his doubting. He sent his disciples to ask Jesus if He were really the Messiah. And when he had done that he had already won the battle against his doubts. Because John knew well that Jesus did put forward the claim to be the Messiah. He remembered how, by the Jordan, he had read Jesus' secret from His face. How when he was unwilling to baptize Him, Jesus had said 'Suffer it to be so now, for so it is fitting for us to fulfil all righteousness.' So to send now the message, 'Tell us if you are the Messiah,' meant that John already trusted Jesus, and only needed to have his wavering faith confirmed. 'So far, Master, you have done none of those wonders that I looked for from the Messiah. Tell me whether in truth you are He.'

The thing that is of the last importance here is not the doubt but the way that John responded

to it. And what is of the last importance for us in a time of doubt is that we should let it lead us *to* God and not away from Him. If ever in these days doubt and temptation should come upon you, causing you to question the goodness of God or the truth of Christ and His promises, do you follow John, appeal to Christ Himself, and ask Him to give you His answer!

Jesus did not send away John's disciples without some message of comfort for the prisoner. It was not what John had been hoping for. It was no promise that soon He would sweep across the world like a delivering fire. He could not save John from prison because He could not save Himself. God's will was that He should suffer for the sins of the world, and that will was hidden from John as he lay in Machærus.

But though He could not give John the message that he longed for, Jesus did send him a wonderful answer: 'The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have the gospel preached unto them. And blessed is he that is not offended in me.' Blessed are you, John, for you do believe in Me; hold fast to this faith and you shall have a crown of life! That answer came to John in his distant prison; and that promise comforted him, I believe, in the moment of sudden death.

To those who can say, 'I believe, help thou mine unbelief'; who can call upon Jesus in the moment of doubt, He always sends an answer. It may not be what they hope for, but it rings true. And it contains the salvation of God for them, though not always the saving of bodily life.

Think what praise Jesus gave to John. Not Abraham, not Moses, not David, not even Isaiah was his equal. Jesus loved His disciples, but there is no one of them whom we can say He admired. 'But the least that is in the Kingdom of Heaven is greater than he.' If you and I are but the least in the Kingdom of Heaven, we are yet greater than he in this, that we may have a closer fellowship with Christ than John ever had. We can live more confidently in the Father's presence, we can be more sustained by the thought of His love and His providence than John ever could. God can speak to us as His children in a way that John never heard Him speak. And that because John, for all his greatness, belonged to the order of the Old Testament, but we belong to the New Covenant, and the dear family of God that Jesus brought into being, and for which He died.

So whether good fortune or ill come upon us in outward things, lift up your hearts, for this life is ours to-day and to-morrow and for ever, since nothing can separate us from the love of God which is in Christ Jesus our Lord.

First Sunday in Advent.

God with Us.

By the Reverend David H. C. Read, B.D., C.F.

'Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord.'—Zech 2^{10}.

Sing and rejoice! That's the order of the day. Tears and gloom forbidden. Forget your anxieties. Pack up your troubles. Sing and rejoice!

But the Christian looks out on a world where all that he values is melting into the storm of war, where peace and goodwill are submerged in suffering and violence, and he answers: 'How shall we sing the Lord's song in a strange land?' For it is a strange land into which we have all been exiled, and we cannot see the ancient landmarks. We feel no urge to sing and rejoice. Yet our text itself was spoken from the midst of the strange land. It is no empty call for gladness. It is a summons based on the one true foundation of all human joy. The prophet has seen beyond the frontiers of the strange land: he has pierced through the clouds that roll around the men and women of time: he has laid hold of the deep secret of eternity—the presence of God. 'Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord.'

That is the open secret of the Bible. The way of true joy is through a knowledge of the presence of God. All other joys are dependent on the swinging pendulum of chance. When we are thrust out like Abraham, who knew not whither he went, then we are compelled to find our joy in the perpetual presence of God, or else to sink hopelessly towards a horizon of despair. When we go through the wilderness, and the parched winds blow over the sands of monotony, we can only look for the pillar of cloud by day and the pillar of fire by night. At these times we know little, and only one thought can give cause for rejoicing: 'God with us.'

This is precisely the problem that confronts so many people to-day—how to attain to this knowledge of the presence of God. We long to hear amidst the thunder the voice which whispers 'God with us.' And from every corner of the world the cry of Job is echoed: 'O that I knew where I might find him!'

There are three chief directions in which men have looked for the presence of God.

They have looked *upwards*. Since the dawn of

history, men and women have looked away from the world as we see it and have sought its Creator in the heavens above. They have sought some higher power that somehow controls the destinies of this swirling universe. And so to-day we look off into the cold spaces of the astral years, and are awed by the thought of a Being before whom our earth is as a grain of sand. But that is just where the upward look fails to satisfy. This God is too far away. The mind may rest content with the thought of an absentee dictator controlling the great fabric of life and death and new creation, but the heart finds no joyful echo in the vast reaches of infinity.

Then men have looked *outwards*. They have sought the presence of God in the world around them. They have stood still in the intimacy of Nature and felt that 'something far more deeply interfused.' The presence of God has seemed to them to be lightly clothed in the panoply of earth and sea and sky. But all literature bears witness that for one who finds God in Nature, another finds devils. The earth gives an ambiguous answer to the seeker for eternal truth. You cannot be joyfully certain of the presence of God when black fury stalks across the face of the world.

No, says another, you cannot find God by looking upwards or outwards. God cannot be found apart from the human heart created in His image. If you would find the presence of God, you must look neither upwards nor outwards, but *inwards*. Descend into the recesses of the human heart, for there is the abode of God. And indeed it is in those solemn moments when we are aware of the instincts of goodness, truth, and beauty, that we do come closest to the presence of God. But the human heart has another very different testimony to give. For as we come to the citadel of the soul we find enthroned—not God, but self. And we discover that the master-motive of our lives is not love of God, but love of self. The ultimate layer of the human heart reveals not the divine, but the sinful, and when we get there we know that we are not at the end of our quest for God, but at the beginning of our search for a Saviour.

Where, then, shall we go for the presence of God? When we have searched upwards in the heavens, outwards in Nature, and inwards in the soul, then there comes breaking in upon our despair, the Word of God. 'Sing and rejoice . . . for, lo, I come.' 'Lo, I come.' These three small words shatter a thousand doubts, and in them we shall find the joyful secret of the presence of God.

It is dark in the little stall. But the little group of wise men have seen and believed. There is one of them who has followed the stars, looking upwards for the presence of God. He looks again—and behold, a child. And he hears the angels sing. The God of a billion stars—the God of power and might and majesty—has appeared. 'Lo, I come.' With these words the empty spaces of the universe are filled with meaning. The Almighty strides across the chasm of creation, and is present to His people. And instead of fire and smoke and flashing judgment, there is a manger with a heap of straw. 'Sing and rejoice!' 'O come, let us adore!'

There is another wise man who has wandered afar in communion with the Spirit of Nature. The rocks have been his companion and the silent hills his home. And he has never known what to think of God. Is he in the roar of the earthquake or the still, small voice of the rippling stream? And now he looks on the Child and in his heart he knows. Eternal God is on the side of all that is precious to the human soul. He has claimed the world of Nature for His own by making it the cradle for His only Son. 'Sing and rejoice!' 'O come, let us adore!'

And then there is one who has watched the days and nights through in communion with his soul. But ever and again his mystic way to the heart of God has been blocked by the dark fact of human sin. And he has come to believe that in human flesh and blood there is no hope: it is the perpetual barrier between the human and the divine. He cannot come to God. And now, in a moment, God has come to him. 'Lo, I come, and I will dwell in the midst of thee, saith the Lord.' That is the Word of God. And with amazement he sees the Word made flesh. A Child cries in a manger and a new dawn breaks for the world. The heart of man may be evil, but the Almighty has come to redeem it, and He has chosen the way of flesh and blood. 'Sing and rejoice!' 'Glory to God in the highest.'

'God with us.' Not many months before war broke out I was in Germany, and there I noticed that the soldiers' buttons still bear these great words, 'Gott mit uns.' What shall be our reply to this claim that God is on the side of violence and aggression? A counter-claim that He is with our battalions? Our best and truest reply would be to lay hold each one on the true meaning of these mighty words: 'God with us.' They are a message of salvation for the whole world. The eternal God, whom men have sought through the ages has proved His presence in Jesus Christ. Whoever has looked on the Babe of Bethlehem can never doubt that God is intensely near our human strife and failure and success. 'Closer is He than breathing, and nearer than hands and feet.' Here is a human child—one of us—and in Him, God has given Himself to redeem the world.

This that we see in the manger is not a picturesque idyll of childhood, but the miracle of miracles—God with us!

'Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell with thee, saith the Lord.'

SECOND SUNDAY IN ADVENT.

Effective Belief in God.

'The Lord is my light and my salvation . . . the strength of my life.'—Ps 27[1].

When a man can say, 'The Lord is my light, my salvation, and my strength,' and then asks, 'Of whom shall I be afraid?', it is certain that he himself has already the answer. No one can say these things to whom God is not the supreme Reality—one who 'lived from a great depth of being,' as Emerson has it. With this we may begin and end, since the question for us is how this confidence may be secured and sustained in our own souls.

Most of us assume the actuality of God. But taking anything for granted means too often that we either have come to ignore, or have ceased to give thought to it. There are many who worship and pray, and who would not stumble to repeat the beginning of the Creed, 'I believe in God the Father Almighty,' while the real malady that afflicts and enfeebles much of their life is that the idea of God is vague and shadowy to their minds and to their spiritual apprehension. There are many also who still retain the outward observances of religion who have ceased, nevertheless, to pray or to worship in any real fashion, because they have resigned themselves to a feeling of remoteness and unreality in their thought of God.

It is worth taking note of a certain way we have of expressing ourselves on this subject. We speak of 'the idea of God.' It is a characteristic of the mind of to-day that people distinguish between their ideas of things and the reality of things. This is reflected in, and in part is due to, the increased interest in modern psychology, which has much to say of our belief in God. It is said that men believe in God, because they wish to believe in Him, and that there is nothing more in it than the wish. Believing in God brings men to a sense of peace and assurance, and so they come to believe that the wish is true. 'I believe,' says Freud, 'that a large proportion of the mythological conception of the world which reaches far into the most modern religions is nothing but psychology projected into the outer world.' On the blank screen the lanternist throws the picture he himself has put into the lantern, and even so does man throw his own idea of God upon the blank unknowable. It comforts him to worship it, and that is all there is. 'God is a fantasy which has a certain value for man's moral and spiritual development.'

First, we would say that the human belief in God is not the unreasoning thing it is asserted to be. There are positive evidences and arguments based upon the nature of the universe, the nature of religious experience, and upon the moral nature of man, and these are no insecure foundation for our belief in God.

But there is a direct answer to this assumption that man externalizes a notion of his own and calls it God. The psychologist comes to deal with the idea of God just because it is an idea in the human mind, and he can give a profoundly interesting account of how the conception of God developed, and perhaps even of how it arose. The real question, however, is not, Is the idea of God present as an idea? but Does the idea have any corresponding reality? When I think of God, am I only looking at a picture thrown out of my own mind against a screen? Why should it be assumed that what the mind thinks is necessarily an illusion and a self-deceiving? Man has much in him linking him with the lower animals, and these very teachers tell us that the instincts of hunger, of conflict, and so forth are all adapted to man's real environment, and are met and satisfied by actualities without. But man has in him ideals of truth and beauty also, and a real hunger and thirst for harmony and righteousness which seem to raise him to God. Why should these have no real object, while the lower instincts find their corresponding reality? Are we to believe that the universe satisfies the one hunger and leaves the other to feed on the east wind? It would seem then to be an irrational universe.

It is to be further inquired, If this is all that is in the idea of God, what of other ideas in the mind of man? He has an idea of Nature, and all his science rests upon it. 'We have,' as Dr. W. R. Matthews observes in *The Gospel and the Modern Mind*, 'the same kind of reason for believing in the reality of God as we have for believing in the reality of Nature. The idea works. Over long periods it has helped man to survive, it has given him courage and hope, it has inspired him to transform not only his environment but himself.'

A belief in God works. That is the confident

and jubilant affirmative of the Psalmist. I enter a modern engineering shop, and I see a motive force driving machines, sawing iron, drilling blocks of metal as if they were butter, and men tending the machines which one power is working. That power is electricity, which no man can see, and of which no man can give a full account. But unseen, and partly unknown, it works. So there is an operative power which comes with a belief in, and co-operation with, God—a spiritual force that can cut through the iron of a life-time's habit and set life free.

Men come to this assurance of God in different ways and by very different approaches. To take two examples: First, there is a man of scientific mind—just a practical worker, investigator, inventor. It is that notable man Edison. As might be expected it is the presence of design in things which impresses him, and which he has said leads him to infer a Designer. This is his statement: 'I can no more doubt the existence of an Intelligence that is running things, than I do the existence of myself.' Whereupon he proceeds with an unexpected illustration: 'Take, for example, the substance water, which forms crystals known as ice. Now there are hundreds of combinations that form crystals, and every one of them, except ice, sinks in water. Ice does not sink, and it is lucky for us mortals, for if it had done so, we should all be dead. Why? Simply because if ice sank to the bottom of rivers, lakes, and oceans, as fast as it froze, those places would be frozen up, and there would be no water left. That is only one example of thousands that to me prove beyond possibility of doubt that some vast Intelligence is governing this and other planets.' That is Edison's approach to an effective belief in God.

The second is the testimony of a singularly detached and critical mind. The Earl of Balfour in his Gifford Lectures shows how vital is the influence of faith in God to the whole process of human civilization, and he closes thus: 'My desire has been to show that all we think best in human culture, whether associated with beauty, goodness, or knowledge, requires God for its support; that humanism without theism loses more than half its value.' That is another way of approach.

This is the answer which believing people and the saints in all ages also make. Is He real? Can we reach Him? Does He help?

> Finding, following, keeping, struggling,
> Is He sure to bless?
> Saints, apostles, prophets, martyrs,
> Answer, 'Yes!'

They have found their way into contact with Something, with Some One, living and loving beyond: 'The Lord is my light and my salvation; the strength of my life.' Let us who believe in God sink ourselves more deeply into this ultimate faith, so committing ourselves to it, that it shall be no vague, shadowy assumption at the mercy of any blowing wind of circumstance, but a vital, effective faith, consciously in contact with its object.

Finally, be it said, the most convincing preacher of this is Jesus Christ, and the surest way to it is an honest dealing with Him. It is He who takes us on from this preamble of religion to its conclusion and climax. It is the testimony of twenty centuries that it is the work of Christ to make God real to men—so real that He, the living God, is light, salvation, and strength, as the Hebrew singer said. The Gospels do not conceal that even to Jesus Christ there were mysteries in the will of God, which lay beyond the searching of that superlative insight which He possessed. Yet Jesus affirmed with absolute confidence the personal, holy love of God. By secret passages and movements of His own soul, the very sign of whose stirring moves us with awe, Jesus reached out to the assurance of God, until He was at home in the heart of God. To grapple on to God thus is to sweep out the irresolutions which smite us as we reflect upon life. If light, salvation, and strength is in God, there is nothing in life hopeless; there is no problem of human wrong-doing to which there is not a solution.[1]

[1] T. Yates, *The Strategies of Grace*, 289.

Recent Foreign Theology.

The 'Orthodox' Churches.

THERE is little interest in, and still less knowledge of, the 'Orthodox' churches, except among Anglo-Catholics, in Great Britain. Very welcome is this volume,[1] the full record of the First Congress of Orthodox Theology, held in Athens in 1936, which the editor, Professor Hamilear S. Alivisatos, has been kind enough to send to me. While we talk of the 'Orthodox Church' there is in fact no such ecclesiastical entity, only a number of much nationally divided churches, which only recently have become aware of their unity in their common 'orthodoxy' and are trying to give practical effect to that unity. This is the *first* theological conference, but it is not intended to be the last. This drawing together is undoubtedly one of the results of the 'œcumenical' movements, Stockholm and Lausanne, in which these churches abandoned their isolation and jointly took part. In the same way were the divided Protestant churches of France again drawn together, and now have been reunited. Theological conferences in Germany had always been sectional, a conference representative of all types (the first) was held a few years ago.

There are several reasons why the Protestant churches of Great Britain should be interested in the Orthodox churches. In face of the Anti-Christian paganizing movements, which are threatening the world, all the Christian churches should stand together. The Roman Catholic Church retains its exclusiveness; the 'Orthodox' churches have shown their willingness to confer and co-operate. Protestantism on the Continent is weaker than it was. In the Balkan countries 'Orthodoxy' is exposed to severe pressure from the propaganda of Roman Catholicism. If Russian influence should become dominant in these countries the danger of the spread of Bolshevism will become much more acute than it already is; and in taking a stand against it the 'Orthodox' churches should be assured of Protestant sympathy.

It must be confessed, however, that from the 'œcumenical' standpoint this volume is disappointing, for it shows a tendency in Orthodoxy to forget nothing and to learn nothing. It does not claim to be the *one* Church, outside of which there are only individual baptized Christians, but it alone has the whole truth. One writer admits that all baptized persons are in the universal Church; but insists that, should the desired 'œcumenical' Council be held, the Roman Catholic and the Anglican Church would need to renounce their errors, and penitently accept 'Orthodoxy' as the necessary condition of their bishops participating in such a Council. Another writer, who recognizes that during the long subjection of these churches to Turkish rule deterioration had crept in, and reform is needed, prescribes as the only possible remedy a return to Tradition as represented by the Fathers. Any modification, due to Roman Catholic or Protestant influences experienced in the past, is deplored as an evil, or being exercised in the present is deprecated as a danger. A revision of any canons which have been introduced in any of the national churches, owing to their special circumstances, is urged, so that as far as is possible, uniformity may be restored. For any authoritative united action an 'œcumenical' Council is desired, but the difficulties seem at present insuperable, and a 'panorthodox' Council only seems possible, and that seems to some still impracticable. The need of some change is recognized; but free movement seems to be fettered by the principles and precedents of the Holy Tradition.

There are indications that some of the theologians have been affected by the influence of the modern Western world. Biblical criticism is held to be legitimate, but only such conclusions can be accepted as are consistent with the general tradition. Authority is not claimed for the Bible outside of the moral and religious sphere; and there is no quarrel with modern science. The long and much-neglected duty of missions is urged, and the 'heretical' Eastern churches, Islam, and Protestantism are included in its sphere. While there are a few who recognize the call of the Church to influence society around, the general tendency seems still to be held aloof from any progressive social movements. The Byzantine tradition of the necessary subjection of the Church to the State seems to survive; and the national suspicions and jealousies which have

[1] *Procès Verbaux du Premier Congrès de Théologie Orthodoxe à Athènes 20 Novembre–6 Décembre*, 1936 (Athènes Impr. Pyrsos, S.A., 1939).

divided Orthodoxy have not yet been entirely overcome by the 'œcumenical' movement, the aspiration for the unity of Orthodoxy.

While there are some Greek letters and addresses, most of the contributions, the length of some of which must have put a strain on the attention of the hearers, are made in German or in French, the proceedings being conducted in French; one address was given in English. Some of the speakers show a remarkable command of several languages. It would have been impossible to have given an account in detail of this record, running to over five hundred large pages within the necessary limits of space. All I have attempted is to give as impartial and sympathetic a statement of my general impressions as I could to evoke interest in the subject of Orthodoxy, and to express appreciation of the significance and value of the event—the first Congress of Orthodox Theology.

ALFRED E. GARVIE.

London.

THE name of Professor B. D. Eerdmans on a book is a sufficient guarantee of its originality and stimulating qualities. Even if we cannot accept his suggestions, we can admire his courage and the skill with which he argues his case, and we can welcome his challenge to our established theories. He has now added to the list of small monographs which he has been issuing since his retirement from Leiden a discussion on *The Covenant at Mount Sinai viewed in the Light of Antique Thought*.[1] He begins by emphasizing the general tendency of ancient Hebrew thought to demand and to see miracle in every form of divine revelation—'Jews require signs.' With this idea as his background, he proceeds to tell afresh the story of Sinai, on the assumption that the phenomena described were deliberately produced by the clan into which Moses had married, in order to establish his divine appointment and confirm his authority. His wife was a Kenite, and his father-in-law a priest of that tribe of wandering smiths. The fire, smoke, and noises which impressed Israel at Sinai were due neither to storm nor to volcanic action, but were created by Kenites hidden in the sacred mountain. The Hebrews inevitably saw in the phenomena the working of a superhuman power, and accepted its attestation to Moses' law and authority. Dr. Eerdmans suspects that he may have laid himself open to the charge of being rationalistic, but we may, nevertheless, be grateful for the presentation of his theory, even though few of us are convinced by it.

T. H. ROBINSON.

Cardiff.

[1] Burgersdijk and Niedermans, Leiden.

THE author of this important volume,[2] who died on the 30th July 1938, was one of the most scholarly and eloquent pastors of the Waldensian Church, and exercised in San Remo a ministry that had a great influence not only over his own Church and congregation, but also over many intelligent Roman Catholics. Having been born and educated in the Roman Church he knew its life and teaching from the inside, and continued even after his secession to have a sympathy with the better aspects of that Church, that comes out frequently in this volume, which gives evidence of a deeply spiritual mind, enriched by very wide reading in ancient and modern theological literature. As the title indicates, its central theme is the Lord's Supper; but he deals with many subjects directly or indirectly associated with it, so that it becomes almost a general treatise on theology. This can be seen from the titles of the chapters: Christianity and the non-Christian Religions; the Church, its Founder and Foundation; the Nature and *raison d'être* of the Church, the Body of Christ; the Organism; the Menders of the Organism; the Position of Infants in the Church; Baptism and Membership in the Church; the Perfection of the Body of Christ; the Lord's Supper; the Worship of the Church; the Eucharistic Liturgy; the Kingdom of God and the Church; the Tradition of the Church; the Church and the Origin of the Evangelical Scriptures; Church Tradition in the Formation of the Canon of Scriptures; and in the Interpretation of the Dogmatic Factor in the Gospel; the Charisma of the Church in relation to the present Illumination of the Gospel and the Development of Revelation; the Sacramental Life of the Church; General Characteristics of the Church; the Holy Ministry in the Church; the Position of Rome in the Undivided Church; the Church Catholic and one after the two great Schisms; the Charismata of the great Churches after the Separation; Roads to a new Synthesis. These topics are discussed with considerable insight into the genius of the different branches of the Christian Church and real sympathy with the characteristic features of each. Probably most Protestants would scarcely be willing to attribute so much of

[2] *Corpus Domini*, by Ugo Janni (Guanda Editore, Modena).

an evangelical character to some elements in the doctrines of the Church of Rome as he does, and would see more difficulty in the achievement of Church reunion. But it is possible that the different churches may go further along the lines he advocates than they are at present inclined to go. This book cannot be read without profit by intelligent members of any of the churches. If it were written in English, French, or German, it would be at once recognized widely as an important contribution to theological literature. Possibly its length (811 pages) may be a hindrance to its being translated.

JOHN A. BAIN.

Belfast.

Contributions and Comments.

The Lachrymatory of Jesus.

ON one of my Egyptian wanderings my dragoman brought me a tiny glass bottle, and in reply to my inquiry as to what it was, he said in his inadequate English, 'It is a *teary* bottle.' I wonder what has become of this! Perhaps it is in the museum at Woodbrooke, perhaps in the collection of some friend. It was what the museums call by the name of lachrymatory, without committing themselves too closely as to what the little bottle formerly contained. Let us call it, then, a 'teary bottle,' and it will not need much further explanation or illustration.

Now the Christian Church is in possession of just such a bottle. You will find it in the Gospel of Luke, chapter $19^{41.42}$, and these two verses have had a name assigned them by myself; they are the lachrymatory of Our Lord. We have it all by heart that 'He beheld the city, and wept over it.' Let us look more closely at the inscription which St. Luke has preserved on the side of the bottle. The foundation of the inscription is an explanation of the name Jerusalem, which in our Lord's time, and probably a good deal earlier, was interpreted to mean, 'They shall see peace,' or 'They shall see Salem.' This was a beautiful etymology and it must have been in Our Lord's mind when He said, 'The things that concern thy peace are hid from thine eyes.' This takes us right back into the Psalter and into the prophets, and carries us forward again into the language of the Latin hymn-writers who spoke of Salem as *visio pacis*, regarding the Jerusalem that is to be as a vision of peace.

In the Old Testament, as we have said, especially in the latter part of the Psalter, we are told to pray for the peace of Jerusalem which we certainly have not done in historical times; nor have we as yet fulfilled the prophecy that 'Thine eyes shall see Jerusalem a quiet habitation.'

This lachrymatory, as we have called it, was one of the occasions when Jesus expressed Himself in prophetical language instead of limiting Himself. It was His prophetical vision which made His tears to talk as well as to flow. First of all, let us say that the tear bottle which we have been reconstructing differs from those which are offered to tourists in one point—its interior has not gone dry. The tears shed on the slope of the Mount of Olives are still flowing although the Christian Church at large does not even yet understand the meaning of the verses which we gathered from St. Luke. Even our hymn-books, where we commonly look for a sound theology, have a verse which begins with the lines—

> Did Christ o'er sinners weep,
> And shall our tears be dry?

That is a misinterpretation of what really happened. Christ was not weeping over sinners generally on that occasion. He was weeping over Salem. If we are His disciples, we shall have to gather up His tears and follow Him.

He who saw the onward approach of the Roman power sees to-day the pagan advance even more 'multiform and menacing' than that of Rome. It is in a new sense that the people of God are being threatened to-day. We may almost say that when we pray for the Jews, we are praying for ourselves.

We suggest, then, that we make a little change in our ritual, as well as in our practice, when the Jews are mentioned. Let us for our religious service omit the Second Lesson, and invite the Jews to join with us in reading from the Old Testament. If an Anthem is required for the occasion, take the opening strains of the Oratorio of the 'Messiah.' Let us hear it once more (it is still part of the Gospel) said or sung, 'Comfort ye! Comfort ye my people, saith your God.' It is the grandest of Christian music, as well as the soundest of Hebrew theology.

NOTE.—Tatian, who is usually the sanest of critics, did not understand Our Lord's language as reported by St. Luke. He thought the speech discontinuous, and added the words, 'Thou wouldst weep also.'

RENDEL HARRIS.

Birmingham.

Entre Nous.

Some Personal Aspects.[1]

I have been asked to write about some who in the earlier years of THE EXPOSITORY TIMES helped to make it prosper and then, by the experience thus gained, lead its editor on to further services to Biblical scholarship. Any special fitness I may have for such a duty, as I esteem it, in a world where swift change is ever robbing men's minds of the concrete knowledge of past facts once possessed by well-informed contemporaries turns on my own personal relations with James Hastings himself from the beginnings of his editorial ventures, which as a whole constitute one of the most remarkable and significant literary achievements known to me in history. Let me, then, before coming to the particular aspect of the matter entrusted to me, explain so paradoxical an estimate alike of the man and of his work.

The account of Dr. James Hastings given last month in the Jubilee Number of the magazine, that was the seed from which sprang the full harvest of his editorial activities, probably does not suggest that he was a man of mental genius in the usual sense of the phrase. Indeed, it is that very fact which makes his work so remarkable. He had, it is true, a rare capacity and conscience for taking pains to secure accuracy in the fulfilment of what he had in hand ; and when it came to the selecting of his team of contributors to his Dictionaries, in relation to the subjects to be assigned to them in the work which he had envisaged in idea and broad outlines, he showed himself to possess in a high degree the moral qualities needful for his function as editor. His deeply Christian spirit gave him due respect for their rights, and also lifted him above all *amour propre* in the way in which he maintained his duties and therefore rights as editor of the whole organism. As to the significance of the contribution thus made to the thought of his times by his four Dictionaries of the Bible, clearly it both marked and helped to make, in Britain and in English-speaking lands, an epoch the momentous nature of which we are only gradually coming to realize in full. The materials for a radical renovation of knowledge as to the historical genesis and meaning of the Bible—its several books and their collection into two successive Canons—and as to the theory of Biblical inspiration which the historical facts themselves implied, were already present in the minds of a limited number of scholars, but for the most part piecemeal and distributed among them. What Hastings planned to do, and in a surprisingly short time actually did, was to gather together and co-ordinate, and so make available and influential this knowledge as never before in the English-speaking world. Forerunners of a kind there were, but for more limited circles. The time had come for something fresh to carry popularization as well as research a good deal further, and that on a recognized basis of historical method and readiness to subordinate tradition, both ancient and subsequent, to well assured critical findings. Such a basis was now to hand in well-known standard works like Driver's *Introduction to the Old Testament* (1891) and Sanday's Bampton Lectures (1893) entitled *Inspiration* (historically treated). With true practical insight into the needs of the age, especially for Christian ministers and teachers of youth, he seized the opportunity opened to him by his experience with THE EXPOSITORY TIMES (understood in a large and scholarly sense of 'exposition'), and boldly went forward with the task as it opened before him stage by stage.

Among the contributors to this magazine there were certain leading scholars on whom he had come to rely not only as scholars but also as friends of himself and his ideals. Of these A. B. Davidson of Edinburgh, Driver and Sanday of Oxford, and H. B. Swete were perhaps the chief, as they certainly became the main personal links between his first literary venture and the greater things to follow. This is made clear by the Preface to *The Dictionary of the Bible*, as well as by its title-page. But my own memory of the momentous visit to Oxford, when he first came to seek countenance, advice, and help south of the Tweed towards the carrying out of that project, can confirm and fill out the fact with that personal witness to the kind of whole-hearted way in which those two Oxford helpers placed their knowledge of likely contributors, both from among established scholars and from men of promise there and elsewhere at Hastings' disposal. The like, I believe, was true of Dr. Swete and his professorial colleagues at Cambridge, as I know it was true also of Dr. Fairbairn. Of others whose special collaboration from the first meant much to the success and all-round quality of the Dictionaries from first to last I would name in particular W. M. Ramsay, G. A. Smith, A. H.

[1] These contributions were unfortunately crowded out of the Jubilee Number.—EDITOR.

Sayce, R. H. Charles (with his unique first-hand Apocalyptic knowledge), besides J. A. Selbie, whose name is associated with Hastings' own on their title-pages.

J. Vernon Bartlet.

Oxford.

In all the years that I knew the late Dr. James Hastings I came to be more and more impressed by his extraordinary ability, his gift of method, his power of arranging details, his vision of great tasks at which he never hesitated until they were accomplished facts. And with all that, his geniality, his kindness, his patience. He was a great worker. He had a genius for work and a sort of intuitive power of getting the right people to assist him in compiling the great Dictionaries and the Encyclopædia with which his name will always be connected. There they stand, the long row of volumes—the *Dictionaries of the Bible, of Christ and the Gospels, of the Apostolic Church,* the wonderful *Encyclopædia of Religion and Ethics*—a monument to his far-seeing and widely inclusive purpose.

Before he began these great works, was he visited by any doubts of his power to carry them through? If so, he did not hesitate, but went on his way, cheerfully hoping that he, with his many contributors, and with the generous backing of the publishers, would see one after the other completed, and accepted by the learned world as books which no scholar's library could be without.

And then there were other tasks carried out simultaneously with these—the editing of that brilliant journal, The Expository Times, and of the series of Great Texts of the Bible. How cheering to one who considers the capacity of man for labour to regard Dr. Hastings as one to whom such gigantic tasks, planned and accomplished, were all in the day's work and a joy to him to carry through.

I remember meeting him at the Oxford Congress of Religions in 1908. The first volume of the *Encyclopædia* had just been published, and there it stood, a handsome volume, inviting and delectable, on the bookstall of the Congress. We looked at it together and his modest pride in the achievement was obvious. Modest, for with all his great gifts modesty was part of Dr. Hastings' charm. One is thankful to have had the friendship of this truly great man.

J. A. Macculloch.

Bridge of Allan.

God's Judgment is God's Mercy.

'Out of this heart-searching, this sense of God's judgment upon him, this despair of himself, this brokenness and contrition of heart, there came to the Psalmist a profound and inexpressible sense of God's nearness and forgiveness. He just knew with a deep, inward certainty that the broken and the contrite heart He does not despise, for if He despises it why should He have taken the trouble to break it? This is one of the deepest things in God's dealings with the soul of man. To the broken and contrite heart there is given to see, as in a flash of saving and succouring revelation, that a divine holiness, which is concerned enough to pursue us and search us and break our stubborn, self-sufficient spirits, must also be concerned enough to take the tragic situation thus laid bare on to its own wisdom, to forgive, to charge itself with the task of lifting us up, of renewing a right spirit within us. A holiness which burdens itself with the task of declaring itself to men already has the spirit of forgiveness at its heart; it is a holiness which will not let us go. The holiness which condemns is the holiness which holds. To see that is at once to be penitent and to be forgiven.'

Herbert H. Farmer
in *The Christian World.*

Our Over-riding Duty.

'We shall be true to our cause only if we hold fast to the idea that our over-riding duty, even in the midst of war, is the preparation of enduring peace. The ways of contributing to that work are infinite; but fundamental to them all is one—namely, to achieve peace in our hearts and minds and souls.

'That is not to be had for the asking. The very nature of war as it is waged to-day is such that it tears at the heart incessantly. If inward peace meant immunity from suffering, to attain it would be an idle and an inhuman dream.

'But there is a religion whose central truth is this: that through suffering and beyond suffering there is peace. This truth is not affirmed as a proposition, but is revealed in a Man: in contemplating whom is man's highest end. For in that contemplation the peace of understanding and the peace which passes understanding are one.'

Middleton Murry
in *Times Literary Supplement.*

Cockey Roberts.

The following story is told by Paderewski in his recent volume of Memoirs. Cockey Roberts was his favourite parrot. 'He used to come regularly

to my room when I was practising,' says the eminent musician.

'I tried to avoid him and would close the doors. When that happened he would knock sharply with his beak. At first I would keep very quiet. Then he would knock again, a little harder, and I would call through the door, "Who is there? Who is it?"

'Then an angry voice would answer, "Cockey Roberts." "Who?" I would say, pretending not to understand, and then that angry shrill little voice would come again, "Cockey Roberts! Cockey Roberts!"

'Of course I had to let him in after that, and he would walk straight to the piano and perch there on my foot for hours while I practised, and the pedalling (and my pedalling is very strenuous, as you know) did not seem to disturb him in the least. He would sit perfectly still on top of my foot. And then from time to time he would say in a very loving and scratchy voice: "Oh, Lord, how beautiful! How beautiful!"'

EVENING WORSHIP.

On an Autumn day
When the light fails quickly
I think of Autumns
A long time ago;
When we crossed the Green
On the Sabbath evenings,
Grandfather, mother,
And the small ones in a row.
The doors were often open
Right to the sermon,
And I could see the hills
And the pines climbing high,
Till the sun dropped behind them,
And the sky was reddened,
And the Church was darkened,
And the lamps began to glow.
The choir sang so sweetly
'In Emmanuel's Land';
And I held so closely
To my mother's hand,
Wondering how the glory
Was greater in That Land?

MILDRED ROBERTSON NICOLL
in *Life and Work.*

SEPTEMBER, 1939.

We are at war—with sad and weary eyes
I scan these autumn fields, whose loveliness
Pierces my present spirit like a sword;
Beauty is pain and life an agony.
But yet I know that, though my living sight
Behold it not, this beating heart be stilled,
My singing dead, when all the strife is done,
As oft of old, again the quiet grass
Shall heal the wound of earth and there shall rise
A nobler world, in these belovéd ways
Shall tread the footsteps of a kinglier race.

REGINALD C. EVA
in *The Christian World.*

THE FREE PEOPLES RISE.

We were late upon our feet, because our limbs and wills were free
And none could make us stand and arm but those who made us see;
But now we see the menace in the quiet summer sky;
We stand, the men the ages freed, to order our reply;
We tarried in our standing; so be it; this was best,
For we, so free to rise at will, shall be the last to rest.

We take our past upon us, and the burden of its fame.
Our past has called its mortgage in, and we shall meet the claim.
The future has foreclosed on us. It calls for our arrears;
Ten thousand voices call for them from out ten thousand years;
And we, the freemen, answer, 'Peace. The hour is overdue;
We're risen for your ransom; we come; and are not few.'

ERNEST RAYMOND
in *The Sunday Times.*

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, King's Gate, Aberdeen, Scotland.